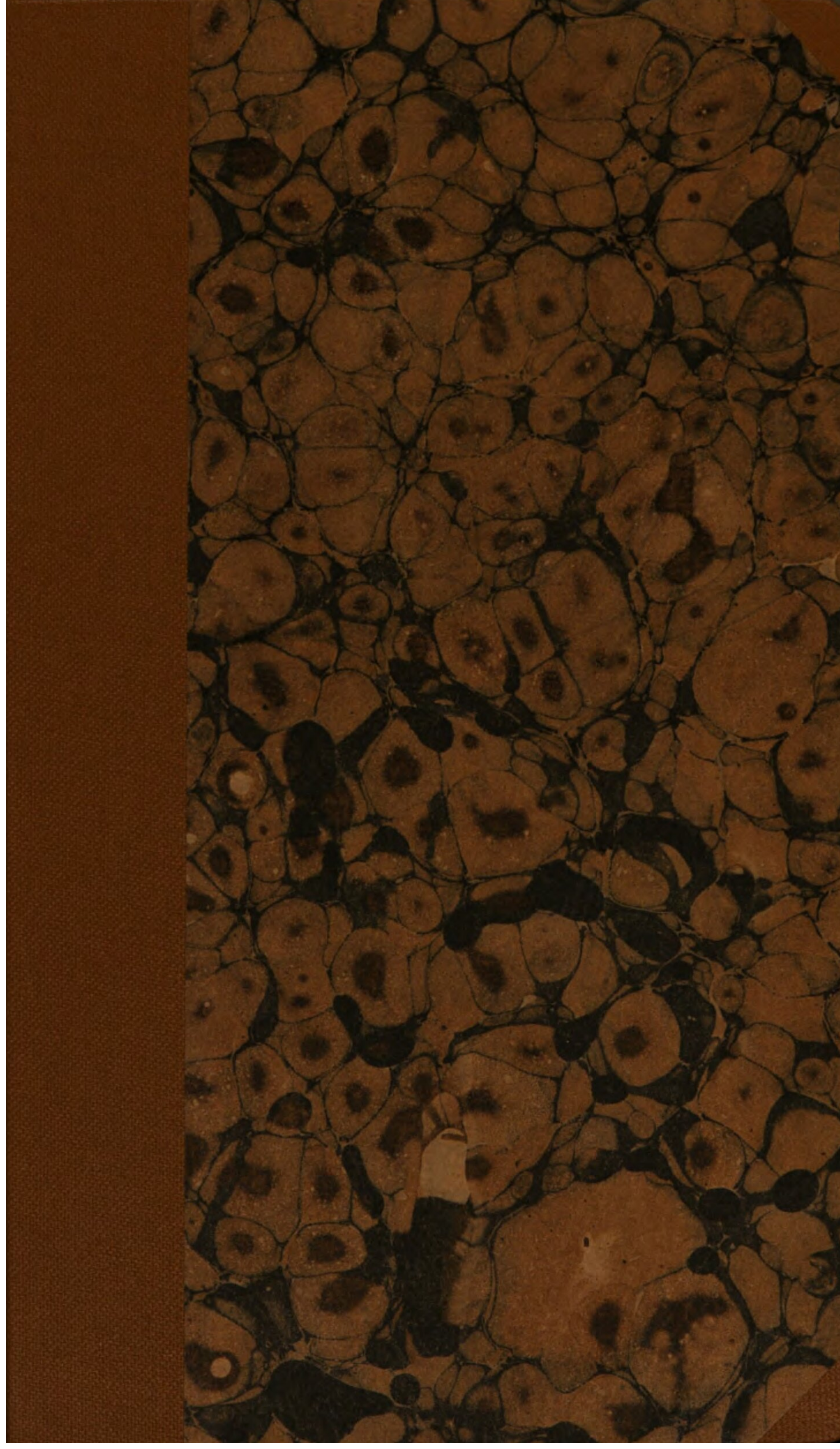
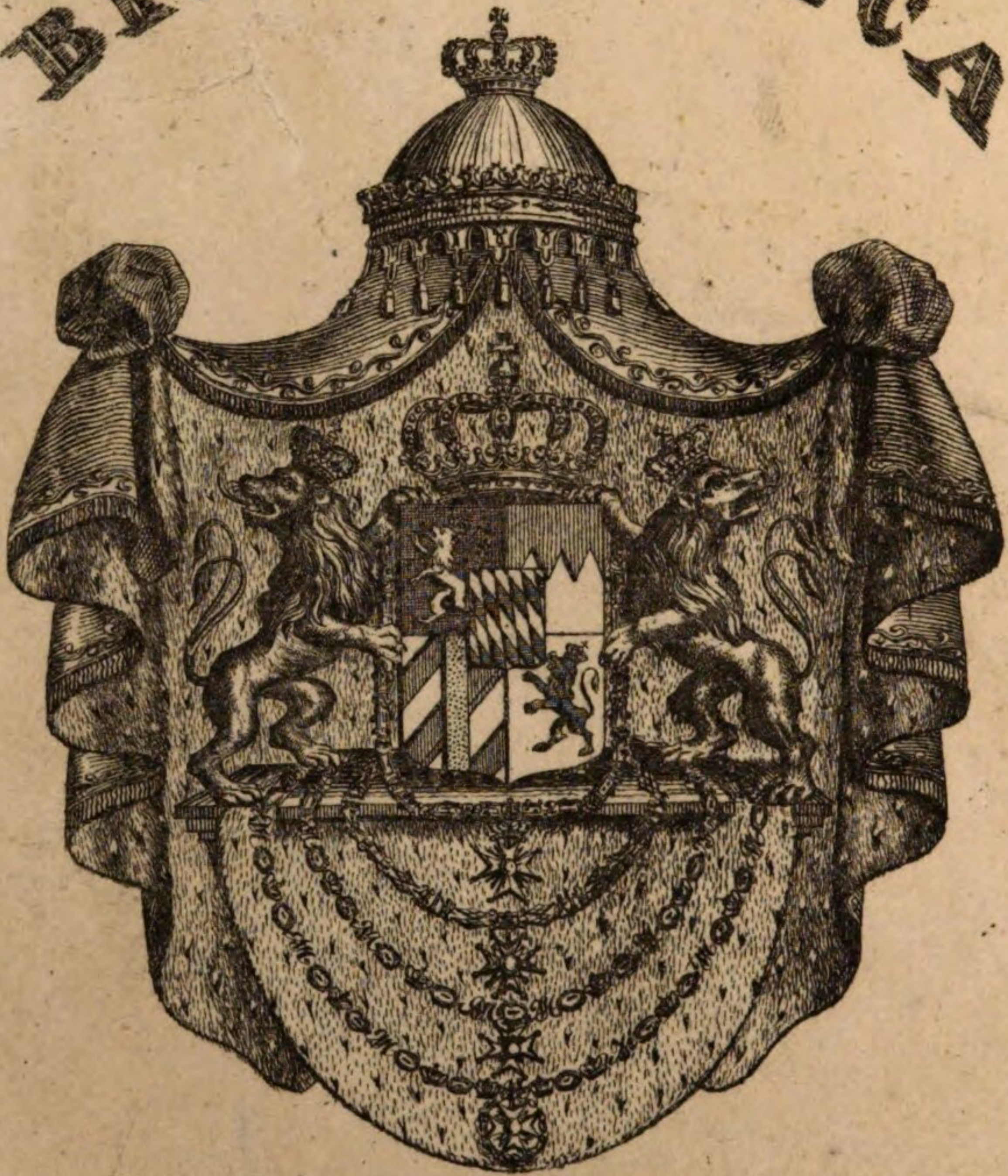




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Lives

DR. EDWARD POOCK

DR. J. H. PEARCE

THE

LIVES, &c.

REV. WILLIAM S. S. S.

IN TWO VOLUMES

VOL. I

LONDON

PRINTED FOR D. C. ADAMS & CO. NEW-YORK

1854

NEW-YORK: D. C. ADAMS & CO. 1854

1845

THE
Lives
OF
DR. EDWARD POCOCK,
THE CELEBRATED ORIENTALIST,
BY DR. TWELLS;
OF
DR. ZACHARY PEARCE,
BISHOP OF ROCHESTER,
AND OF
DR. THOMAS NEWTON,
BISHOP OF BRISTOL,
BY THEMSELVES;
AND OF THE
REV. PHILIP SKELTON,
BY MR. BURDY.

IN TWO VOLUMES.

VOL. I.

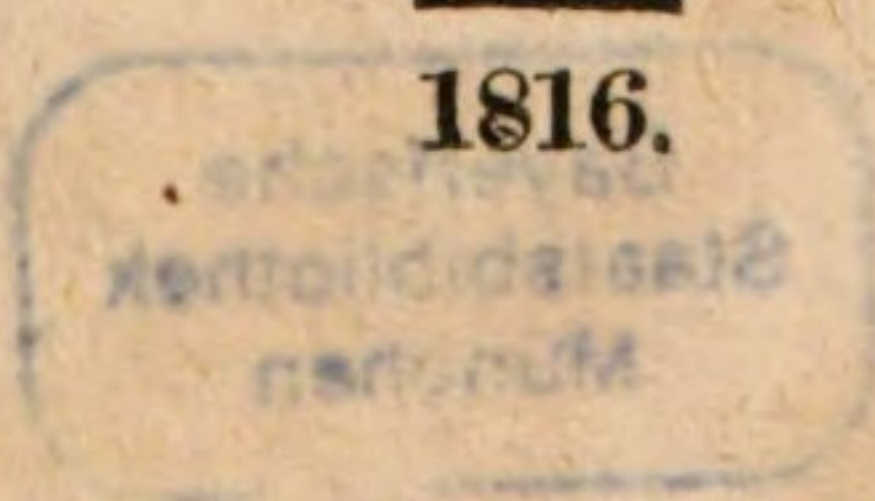
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1816.



THE
FIFTH

OF
DR. EDWARD BOCK

THE CELEBRATED ORIENTALIST

BY DR. TWISS

OF
DR. ZACHARY PEARCE

BISHOP OF BOSTON

AND OF
DR. THOMAS NEWTON

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NO. 61 ST. PAUL'S CHURCH

BY H. AND R. BRYNOR, ST. JAMES'S PLACE, LONDON

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München

PREFACE.

THE republication of the Lives contained in these volumes will, it is hoped, be deemed an acceptable service to those who may not be in possession of the works to which they have been hitherto attached; or who may be desirous to increase their stores of literary history by having them presented in a form more easily accessible than the original. They are principally valuable as belonging to that species of Biography, called the *minute*, which we cannot expect to find in Biographical Collections, important as the latter are; and of their importance, no man can be more sensible than the writer of the present article.

It has been often complained that the authors of some lately published lives have become

PREFACE.

come insufferably prolix by interweaving accounts of other persons who flourished at the same time, and were but remotely connected with the chief object. It is, however, to this very fault, this digressive information, that we owe our knowledge of many men of acknowledged worth in past times ; and it is from such apparent redundancies and scattered notices that the compilers of Biographical Collections, acquire some of their most accurate and best authenticated materials. There is reason to think, therefore, that what may seem tedious while the events are fresh in the reader's memory, will be found more interesting to future generations.

Of lives connected with contemporary history, and abounding in literary notices and traits of character no where else to be found, we have some valuable specimens in the English series, which are becoming scarce by neglect, or by the natural lapse of time. It occurred to the present writer, that

PREFACE.

that a republication of the most important of these, exactly as left by the respective authors, would not be unacceptable at a time when biography and literary history are more the objects of a laudable curiosity, and when there is a general wish that the benefactors of past times may no longer remain in obscurity.

How far he has made a just estimate of the public inclination in this respect, or how far the contents of these volumes may gratify the curiosity which he supposes to exist, their fate must determine. The undertaking was first suggested by a perusal of the very interesting life of DR. Pocock; and the lives which accompany it were selected as containing, with respect to more modern times, an equally considerable portion of curious history, ecclesiastical, political and literary.

To the whole is added the very necessary appendage of a nominal Index.

A. C.

Nov. 1816.

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THE
L I F E
OF THE
REV. AND MOST LEARNED
DR. EDWARD POCOCK.

SECTION I.

DR. POCOCK was born on the eighth day of November, in the year of our Lord 1604. He was the son of Mr. Edward Pocock, bachelor of divinity, some time fellow of St. Mary Magdalen college in Oxford, but then vicar of Chieveley in Berks. It happened that the place of his birth was that, wherein he was to spend the greatest part of his life. For his father having been lately presented to the vicarage before-mentioned, could not yet order his affairs to settle upon it, but was forced, it seems, for some time, to leave his family in Oxford; and there, within the parish of St. Peter's in the West, this his eldest son Edward was born.

His infancy discovered such promising parts, as easily drew his parents to dedicate him to religion and learning: and for that purpose he was early sent to the free-school at Thame, in Oxfordshire. The school-master there, to whose care he was committed, was Mr. Richard Butcher, bachelor of law, a man of great accuracy in grammatical learning, whose skill and industry the doctor, even in his old age, would often very gratefully remember. The diligence of that worthy person, meeting with an extraordinary capacity in this his scholar, was blessed with a more than common success: for he was no sooner come to the age of fourteen years, but he was thought fit for the university; and accordingly, being brought to Oxford, he was entered in Magdalen Hall; and after two years stay in that place, his merits recommended him, upon a strict examination, to a scholar's place in Corpus Christi College, to which he was admitted, Dec. 11, 1620.

By all our enquiries we cannot learn who was his tutor in the hall, but are assured by a late writer *, that Mr. Gamaliel Chase, bachelor of divinity, and fellow of Corpus-Christi, was his tutor in that college. Of whom the same author † gives this character. “ He was a man of great

* Dr. Walker, in his History of the Sufferings of the Clergy, Part I. p. 98, and Part II. p. 217.

† Ibid. p. 217.

“ piety,

“ piety, and of deep and sound learning ; inso-
“ much that he was justly intitled to the character
“ of a great man.” Afterwards, as we learn
from the same hand, he became rector of Wam-
brook, in Dorsetshire, and vicar of Warcomb, in
Devon, both which he lost in the grand rebellion,
for his adherence to the King and the Church.
At the same time, his temporal estate of 100*l.* per
annum, was sequestered, his wife and seven chil-
dren exposed to the greatest necessities, and his
goods, not excepting his books and papers, en-
tirely carried away, and himself imprisoned. He
survived the Restoration many years, was restored
to both his preferments, and died not till about
the year 1680. It is not to be wondered at, if,
under such direction, Mr. Pocock imbibed those
sentiments of religion and loyalty, which distin-
guished him in the future conduct of his life ; and
still less, that he made a very considerable pro-
gress in his studies. He soon appeared eminent
in all those parts of learning which are commonly
taught in universities. To those arts and sciences
which the ordinary discipline obliged him to be
acquainted with, he added the knowledge of the
best writers, both Greek and Roman. For in
some papers, written by him when very young,
there are such observations out of Quintilian,
Cicero, Plutarch, Plato, and other authors, as
speak a great deal of skill and judgment. And

there are too, in the same papers, the marks of a mighty industry: for it being sometimes his custom to note the time when he began the perusal of any treatise, it thereby appears, that the reading and considering that whole dialogue de Oratoribus, by some ascribed to Tacitus, but commonly printed with Quintilian's works, was the business only of one day.

On Nov. 28, 1622, being but very little more than eighteen years old, he was admitted to the degree of bachelor of arts. And, having already made a considerable progress in the ordinary paths of learning, he began in a short time to betake himself to some of the more retired and untrodden walks of it; applying his mind, with great diligence, to the study of the Eastern languages. For which, he had the advantage of a skilful director in Matthias Pasor, a German, the son of George Pasor, a learned professor at Herborn, the author of the Greek Lexicon to the New Testament. This Matthias Pasor, having been professor of mathematics in the university of Heidelberg, whence he was driven by the late troubles which befel the Palatinate*, came to Oxford, and there being incorporated master of arts, as he had stood at Heidelberg†, for his mainte-

* P. Freheri Theatrum Virorum eruditione clarorum, p. 1546.

† Mr. Wood's Athen Oxon. vol. i. p. 440.

nance, he not only taught in a private chamber, the sciences he had professed in his own country; but also the Oriental tongues, reading for some time an Arabic lecture twice a week publicly in the divinity school, upon the encouragement of a pension collected from his auditors. Dr. Pocock would, upon all occasions, express a great regard to the memory of this person, whom he was wont frequently to commend, as for a very learned, so likewise for a very honest and good man. He was scholar to him for languages, at the same time that the late * Lord Radnor was for mathematics.

The statutes of the college requiring some delay, he did not take the degree of master of arts till March 28, 1626. And soon after that, I suppose it was, that being arrived at as great a height in Oriental learning as Mr. Pasor could lead him to, he applied himself for farther instruction to Mr. William Bedwell, vicar of Tottenham High Cross, near London: a person to whom the praise of being the first who considerably promoted the study of the Arabic language in Europe, may perhaps more justly belong, than to Thomas Erpenius, who commonly has it. This Mr. Bedwell had made a vast progress in the

* This noble person was son and heir to Richard Robarts, the first Lord Robarts of Truro, so created Jan. 16, 21 Jac. I. to whom he succeeded, and was afterwards created Viscount Bodmyn and Earl of Radnor, July 23, 23 Car. 2. know-

knowledge of that tongue before Erpenius had any name in the world for skill in it. And as the latter spent some time in England about the year 1606, he was obliged to the former for many directions which he received from him in that sort of learning. Besides several books which Mr. Bedwell published relating to it, he employed himself many years in preparing an Arabic Lexicon in three volumes; and was at the pains of a voyage into Holland, to peruse the papers of Joseph Scaliger, who had made a collection, as he declared*, of twenty thousand words in that language. But being, as† Isaac Casaubon complained of him, slow in his proceeding, doubtless out of a desire that the great work he was engaged in should be as perfect as might be; at length, Golius's undertaking of the same kind, who had furnished himself to the best advantage from the east, made the publication of it useless.

Mr. Pocock profited much under the instructions of this learned man; and the advances he made in several uncommon sorts of literature, could not but meet with encouragement from that learned society, whereof he was a member; who, as a proof of their just regard for him, admitted him probationer fellow July 24, 1628. And now

* Epist. ad Steph. Ubertum, inter Josephi Scaligeri Opuscula, p. 458.

† Is. Casaboni Epistolæ, Nu. 575.

the statutes of the college providing that he should speedily enter into holy orders, it was high time for him to add the study of theology to his former acquirements, which were only preparatory for it. And this, I cannot doubt but he betook himself to in the method which had been some years before recommended to the university of Oxford, by that learned and judicious prince, king James I. * namely, not by insisting on modern compendiums and tracts of divinity, but by applying himself chiefly to fathers and councils, ecclesiastical historians and other antient writers, together with the sacred text, the word of God. For though he perused the books of some late writers in divinity, it was not, I find, to form his notions in matters of religion, according to their conceptions and opinions, but to take their direction about several pieces of antiquity, in order to a general knowledge of their nature and excellency, and to distinguish the genuine from such as are of doubtful original, or manifestly spurious. This, in particular, I learn from some papers begun to be written by him Sept. 7, 1629, was the use he made of a treatise of some account, then reprinted at Oxford, namely, Ger. Vossius's *Theses Theologicæ*, out of which he collected several things of this nature and of no other.

* Vid. *Historiam et Antiquitates Univers. Oxon. A. D. 1616 and A. D. 1622.*

But amidst his theological studies it was impossible for him to lay aside all regard for those eastern languages to which his mind was so addicted, and on which he had bestowed so much time and pains. He therefore, about this time, pursued a design wherein both were joined together, and that was, the fitting for the press those parts of the Syriac version of the New Testament, which had never yet been published. Ignatius, the Jacobite patriarch of Antioch, had, in the last age, sent Moses Meridinaeus, a priest of Mesopotamia, into the west to get that version printed, in order to the carrying back a sufficient number of copies for the use of his churches. And this work, by the care and diligence of Albertus Widmanstadius, was very well performed at Vienna, A. D. 1555. But the Syriac New Testament thus brought out of the East, and followed in that impression, wanted the second epistle of St. Peter, the second and third epistles of St. John, the epistle of St. Jude, and the whole book of the Revelation: because, as a learned man *conjectures, those parts of Holy Scripture, though extant amongst them, were not yet received into the canon, by those Oriental churches. This defect no body took care to supply, till that very learned person Ludovicus de Dieu, on the encouragement

* Ludovicus de Dieu, Præfat. in Apocalyps. Syriac.

and with the assistance of Daniel Heinsius, set about the Revelation; being furnished with a copy of it, which had been given with many other manuscripts, to the university of Leyden by the famous Joseph Scaliger. That Version of the Apocalypse was printed at Leyden in the year 1627, but still the four Epistles were wanting, and those Mr. Pocock undertakes, being desirous that the whole New Testament might at length be published in that language, which was the vulgar tongue of our blessed Saviour himself, and his holy Apostles. A very fair manuscript for this purpose he had met with in that vast treasure of learning the Bodleian library; containing those epistles, together with some other parts of the New Testament. Out of this manuscript, following the example of de Dieu, he transcribed those epistles in the Syriac character; the same he likewise set down in Hebrew letters, adding the points, not according to the ordinary, but the Syriac rules, as they had been delivered by those learned Maronites, Amira and Sionita. He also made a new translation of these epistles out of Syriac into Latin, comparing it with that of Etze-lius, and shewing upon all considerable occasions, the reason of his dissent from him. Moreover, he added the original Greek, concluding the whole with a good number of learned and useful notes.

This

This work was finished by him when he was yet but four and twenty years old ; and though he performed it with the utmost care and exactness, yet so great was his modesty and distrust of himself, that he could not be persuaded to think it fit for publication till after it had lain by him about a year, when he suffered it to be printed upon the following occasion.

Gerard John Vossius, at this time a professor at Leyden, being of great fame throughout the world for his extraordinary learning, had a particular respect paid him by some of the nobility, and many learned men of the English nation *. He had published several excellent books, particularly his Pelagian history : wherein, as he had expressed more temper and moderation than some of his countrymen, so he manifested a just esteem for ecclesiastical antiquity, which no church in the world had a truer regard for than that of England. Being on these accounts much valued by his friends in this nation, he had some time since been earnestly pressed to accept of a professor's place, with a very honourable salary, in the university of Cambridge ; and now was invited by a message from his Majesty King Charles I. to a prebend in the church of Canter-

* Vide Epistolam Joanni Meursio, inter Ger. Vossii Epistolas, Num. 114.

bury. The first of these offers he had refused, as not agreeing with his circumstances, which would not admit of a remove from his own country: but the latter he readily closed with, having been assured that residence would not be expected from him. To be installed in this prebend he comes into England; and there making a visit to the university of Oxford, where he was received with all the marks of a very great esteem, he spent much of his time during his stay, in viewing the manuscripts, and other rarities of the public library. Amongst other things, he took particular notice of the Syriac manuscript of the epistles, which gave occasion to Mr. John Rouse, the chief librarian, to acquaint him with Mr. Pocock's performance. Vossius, being extremely pleased with what he thus heard, desired to see both the author and the work. And, after much discourse with him, and a diligent examination of that, he made it his earnest request that what so well deserved to see the light should no longer be kept in darkness.

Mr. Pocock was overcome by the persuasions of a man, against whose judgment he could have no exception. And being also further encouraged by the promise he made, that it should, by his procurement, be carefully printed in Holland, he presently took care to add a preface and a dedication. And the patron he made choice of was

Vossius

Vossius himself, to whom he addressed this work in terms of much deference and respect. Vossius, upon his arrival at Leyden, committed the care of the edition to the learned Ludovicus de Dieu, who gladly received Mr. Pocock's papers, and after a diligent perusal of them, wrote to him, highly commending the fidelity of his transcript, the justness of his version, and the learning of his notes. At the same time he proposes several emendations in the pointing of the Hebrew character, and one in that of the Syriac, together with two alterations in the Latin version, and likewise one additional note, intending to delay the impression, till he could receive Mr. Pocock's answer, without whose consent, he resolved, as himself expresses it, to interpolate nothing. After that was come to hand, de Dieu put the epistles to the press, and when the edition was finished, he wrote a second time to Mr. Pocock; and congratulates him on that occasion. From this second letter it appears, that the reply to the first brought consent to most of the desired amendments. And accordingly all of them, except three, stand, as proposed, in the printed work. Besides which, de Dieu had a commission to make what further alterations he should find expedient. In pursuance of which he proceeded to other emendations with Vossius's advice, in number six, of which he gives an account

count in his second letter, with his reasons for each of them: they all concern the Latin version. The edition being thus finished, a considerable number of copies were sent by Vossius, as a present to the author at Oxford, together with due acknowledgments of the usefulness of the work, and of the affection and honour expressed in the declaration. And, indeed, that most learned man entertained on this occasion such a value for Mr. Pocock, that though he was thirty years older, and a sort of dictator in the commonwealth of learning, he treated him ever after with all the kindness and familiarity of a friend. He corresponded with him by frequent letters, some of which have been made public*; he presented him with the books he published; and, upon all occasions, made honourable mention of him to the day of his death.

Some time in the year 1629, Mr. Charles Robson, of Queen's College, in Oxford, returned from being chaplain to the English merchants at Aleppo, and the vacancy thereby made, Mr. Pocock was appointed to fill, being now in holy orders. That of priest was conferred on him by Richard Corbett, bishop of Oxford, Dec. 20, 1629. By whom also he had some time before been made a deacon. We cannot say to whom

* Inter Vossii et Cl. Virorum ad Vossium Epistolas.

it was Mr. Pocock was indebted for his last-mentioned preferment. Bishop Laud was in himself a most observing and munificent patron of learning, and being then bishop of London, had the direction of religious affairs abroad. On both which accounts he might naturally be supposed to have recommended him to that post, were it not that the first letter written by that prelate to Mr. Pocock at Aleppo, and dated Oct. 30, 1631, plainly discovers that they had then no acquaintance with each other: and that the bishop having no interest of his own in the chaplain at Aleppo, wrote to him in the strength of Mr. Bedwell's acquaintance.

I cannot meet with any account of the circumstances of his departure from England, nor of his voyage, till he came to Scanderoon; where having been long at sea, he arrived, I find, Oct. 14, 1630, and came three days after to Aleppo. Being a man of a meek and humble temper, and naturally in love with retirement and peace, he did not (as many travellers do) carry with him a violent desire of viewing strange countries. Nay, he was so far from being delighted either with what he had already seen, or the place where he was now settled; that in a letter, written about two months after his arrival to Mr. Thomas Greaves, a very studious young man, then scholar of Corpus Christi, he gave but a very melancholy

choly account of himself. "My chief solace," said he, "is the remembrance of my friends, and my former happiness, when I was among them. Happy you that enjoy those places where I so often wish myself as I see the barbarous people of this country. I think that he that hath once been out of England, if he get home, will not easily be persuaded to leave it again. There is nothing that may make a man envy a traveller." However, being abroad, he resolved that his natural aversion for such a kind of life should not make him neglect the doing any thing in the post he was in, which was either his duty to God, or might answer the expectation of good and learned men.

Above all other things he carefully applied himself to the business of his place as chaplain to the factory; performing the solemn duties of religion in that decent and orderly manner which our Church requires. He was diligent in preaching, exhorting his countrymen in a plain, but very convincing way, to piety, temperance, justice and love, and all those christian virtues or graces, which would both secure to them the favour and protection of the Almighty, and also adorn their conversation, rendering it comely in the sight of an unbelieving nation. And what he laboured to persuade others to he duly practised himself, proposing to his hearers, in his own regular

regular and unspotted life, a bright example of the holiness he recommended.

As he was seldom or never drawn from the constant performance of these duties of his charge by a curiosity tempting him to the view of other places of that country, so he would not omit what belonged to his office, even when attended with a very affrightening danger. For in the year 1634, as the plague raged furiously in Aleppo, and many of the merchants fled two days journey from it, and dwelt in tents on the mountains; he had that holy confidence in the Providence of God, and that readiness to meet his good pleasure, whatever it should be, that though he visited them that were in the country, he, for the most part, continued to assist and comfort those who had shut up themselves in the city. And indeed, the mercy of God (as he most thankfully acknowledged in a letter sent a little after to a friend in Oxford) was signally manifested, at that time, towards him, and all our nation belonging to that factory. For though the pestilence wasted beyond the example of former times, not ceasing, as usually, at the entrance of the dog-days, all the English were preserved, as well they that continued in the town as they that fled from it. God covered them with his protection, and was their shield and buckler against that terrible destruction: "A thousand fell at their
" side

“ side, and thousands at their right hand, and
“ yet it did not come nigh them.”

During his abode at this very melancholy place (for so he always considered it) he diverted himself sometimes with philosophical inquiries into those works of nature which were not to be met with in his own country. For, I find, in a letter of his to Mr. Thomas Greaves, a short description of the wonders of the Chameleon, and yet in some respects as accurate as that of the anatomists at Paris*; together with a promise of further observations, as he should have an opportunity to make them. He noted the several colours into which he saw that animal change itself, which were chiefly such as are mingled of green and yellow. All sorts of green, from the darkest to the lightest, he observed it to take; and sometimes with spots, one while blackish, another ash-coloured. And as for that mistake of Pliny† and some other of the ancients, that it neither eats nor drinks, but lives wholly upon air; he beheld the confutation of it as it darted out a long sharp tongue and caught flies: and was assured by the gardeners, that it frequently did mischief to some of their plants. However, though this creature,

* Description Anatomique d'un Cameleon, &c. a Paris, 1669.

† C. Plin. Naturalis Histor. l. vii. cap. 51.

as well as others, is supported by food, he was convinced, as he kept it in a box, that it could live indeed a considerable time without any, at the least, several months.

But, as well became a divine and a christian philosopher, his inquiries of this kind were chiefly made into those productions of nature and art, the knowledge of which might give light to some difficult places of Holy Scripture. He was now in that part of the world wherein most of the sacred penmen wrote; and he could not therefore but conclude, that a true account of several things of it, which they have referred to, might explain some passages in those holy writings, which have not yet, by many interpreters, been very well understood. And, it will not, I suppose, be thought tedious, if I set down two or three observations of this kind, which are to be met with, among others, in his papers and printed books.

There are a sort of creatures mentioned in the Old Testament, which most translators render by the name of dragons, though the property there ascribed to them will not agree to the nature of those animals. For we read in the books of naturalists and historians of no other noise made by dragons, but only that of hissing; whereas in most versions, at Micah i. 8, we meet with the howling or wailing of dragons. This difficulty

the

the learned Bochartus* endeavoured to solve, from a particular fancy of some of the ancient Jews, who supposed the erecting the heads, and opening the mouths of those creatures, to be a sort of lamentation to God for the lot that was befallen them. But the observations made by Mr. Pocock of those animals called jakales, or, according to the Turkish pronunciation, chacales, led him to agree with the antient Syriac version, and an Arab one of Rabbi Saadiah, in supposing that these are meant, and not dragons, in that and some other places of Scripture. They are, as he describes them†, a kind of wild dogs, between a fox and a wolf; and the noise they make is such as none that travel in those parts in the night, can be ignorant of. For abiding in the fields and waste places, they howl so lamentably, that persons unacquainted with them, would conclude that a company of women and children were wailing one to another. In this he was the more confirmed by some manuscript notes of Rabbi Tanchum, of Jerusalem, a learned Jew, who wrote on the Old Testament in Arabic, part of which Mr. Pocock procured from the east. He observes it for an error in expositors, that in this and some other places they render dragons where

* Sam. Bocharti Hierozoic, part. prior. lib. i. c. 9.

† Dr. Pocock's Comment. on Micah i. 8.

they should render jakales. The reason of which mistake, he saith, is, that the word which signifieth jakales, in the plural number is, in writing, the same with that which signifieth a dragon in the singular, both Tannin. To prevent, therefore, this mistake, Mr. Pocock lays down this rule: that wheresoever we meet with tannim, or tannin, or tannoth, as plurals, they signify those howling wild beasts, inhabiting waste desolate places: but where tannim or tannin in the singular, or tanninim in the plural, they are to be rendered dragons, or serpents, or sea-monsters, or whales, according as they are spoken of creatures on land or in the water.

These jakales are so ravenous, that they will prey on dead bodies, yea, dig them out of their graves if not well covered. For which reason he thinks * these animals are meant, not only, Psalm xlv. 19, by tannim, which we and others translate dragons; but also Psalm lxiii. 10, by shualim, which we render foxes. The name jakale, he says, is borrowed from the Persian language, in which it is written shegal, and is from the Hebrew shual, which word may comprehend both those kinds, which are not very different from each other.

Not a few passages we have also in Scripture,

* Dr. Pocock's Comment. on Mal. i. 3.

relating to the thrashing of corn, which to him that only considers the customs in that matter of common use in these parts, will appear very hard to be understood. * We there read of “ thrashing with instruments of iron, of thrashing the mountains, and beating them small, and making the hills as chaff, with a new sharp thrashing instrument having teeth, as also of thrashing with oxen and heifers, with a cart wheel, and with horsemen.” And when the daughter of Zion is commanded to arise and “ thrash her enemies,” who should be gathered as sheaves into the floor; she was, we read, to be provided with “ hoofs of brass to beat them in pieces.” In some other places also, thrashing and cutting seem to be the same thing; as when the heathen were to be assembled together, for a terrible destruction in the valley of Jehoshaphat, after the preparation for the following thrashing or execution, by “ putting the sickle into the harvest,” the place of it is called the “ valley of decision,” or concision, of thrashing or cutting asunder. Now, certainly the usage among us of beating out corn with a flail, will give us no just idea of the true meaning of such expressions as these. Whereas, what Mr. Pocock observed of the customs of

* Amos i. 3. Isa. xli. 15. Deut. xxv. 4. Hos. x. 11.
Isa. xxviii. 28. Mic. iv. 13. Joel iii. 14.

these eastern people, makes them plain and intelligible: for he tells us, * that the harvest being over, they lay the sheaves in order on a large floor or plain, made fit for that purpose in the open field, and there cause their oxen, or other beasts, to draw over the sheaves so disposed, either an instrument made of heavy planks of wood, with sharp stones or flints driven into it, or else two iron wheels dented with sharp teeth, and coupled with an axle-tree or beam of wood; and that this labour is not ended till both the grain is divided from the husk, and the straw cut into small pieces; the latter being designed for proper repositories, such as caves, or dry wells, where it is kept to feed their cattle, as the former is for the granary.

Several years after his return into England, some letters passed between him and Dr. Hammond, whilst that very learned and pious man was preparing his excellent paraphrase and annotations on the New Testament, concerning that instrument used in the east for purging or cleansing the floor, which in our translation is stiled a fan. Being said in Scripture to be carried in the hand, it cannot well be supposed to be any contrivance of sails, whereby to throw off the dust,

* Comment. on Joel iii. 14, also on Mic. iv. 13, and on Hos. x. 11.

and therefore was rationally concluded by Mr. Pocock (whose opinion was followed by Dr. Hammond *) both from the signification of the original word, and those words it is rendered by in Syriac and Arabic, to be a kind of trident made use of after the thrashing was over, by raising or tossing up the straw and chaff, to separate them from the corn; or else a sort of shovel, which would produce the same effect by throwing the whole heap in small parcels, to a good distance, through the air.

Such remarks as these, so useful for understanding the sacred text, he was careful to make as he met with convenient opportunities for them. But another business there was, in which he daily employed himself, and which indeed took up the greatest part of that time which he could spare from the necessary duties of religion; and that was, the labouring to arrive at what perfection he could in the knowledge of the eastern languages.

Soon after his coming to Aleppo, he endeavoured, by the assistance of the Jews he found there, to obtain greater accuracy in Hebrew, entertaining one Rabbi Samuel for this purpose, to whom he allowed a good stipend by the month, and afterwards applying himself to some others. But it was not long before he was fully convinced,

* Dr. Hammond's Annotation on Matt. iii. 12.

that

that this attempt would be altogether fruitless: for the stupidity of some of those wretched people was so great, that they could not, and the envy of others so mischievous, that they would not, afford any considerable direction.

It appears too, from some papers written by him in this place, that he made use of such opportunities as he there met with, of improving his skill in Syriac: for they contain several grammatical collections relating to that language, as also a praxis in it on some parts of Holy Scripture. The same way it is also manifest, that he then studied the Ethiopic tongue, and furnished himself, either from masters or books, with proper rules whereby to understand it.

But Arabic, the most learned and general language of the east, was the subject of his greatest industry and application; for farther instruction in which, he agreed with a sheich or doctor, called Phatallah, to come to him frequently, and entertained, as a servant, by the year, one Hamet, chiefly for this end I suppose, that he might on every occasion converse familiarly in it. With this assistance, to obtain exactness in a tongue so very difficult, he furnished himself, as appears from his papers, with many grammatical observations, and made sundry collections out of lexicographers and other authors which he there met with. He also read the alcoran of that impostor Mahomet,

Mahomet, with great care and a critical diligence; a book, the contrivance of which was held to be so great a miracle* by the author of it, and is so still by his followers; and which indeed, as a very good judge informs us, † bating the folly, the confusedness and incoherency of the matter contained therein, is, as to the style and language, the standard of elegancy in the Arab tongue. Another very useful exercise for the same purpose, on which he then bestowed much pains and time, was the translating several Arabic books. And the chief of these was a vast collection he there procured of six thousand proverbs, containing the wisdom of the Arabians, and referring to the most remarkable passages of their history. This he turned into Latin, adding some notes for explication, with a design, as he seemed to tell his friend Ger. Vossius‡, to publish the whole after his return into England. By such a continued labour and study, he at length overcame, in a great measure, all the difficulties of this copious language; and that to such a degree, that he spake it with as much ease as his mother-tongue, and so well understood the criticism and niceties of it, that his sheich pronounced

* Dr. Pocock's Specimen Histor. Arab. p. 191.

† Dr. H. Prideaux's Life of Mahomet, p. 36.

‡ Cl. Virorum ad G. Vossium Epistolæ, Nu. 239.

him a master in it, in no sort inferior to the mufti of Aleppo.

Though what has been already mentioned was a great deal of work, it was not the only employment he had at this place. As he now resided on a factory, so he was concerned in a sort of merchandize: not that of buying up silks and other ornaments to furnish the pride and luxury of Europe, or any other traffic that might issue in a plentiful increase of wealth; but the purchasing far more precious and valuable wares, even the learning and knowledge contained in the books of those eastern nations. Jacobus Golius, a very learned professor of Arabic and mathematics in the university of Leyden, was now very lately returned out of Syria, bringing with him a great many manuscripts of good account, which he had procured in those parts; and though Mr. Pocock had the disadvantage of coming after, he resolved that if diligence could effect it, his abode there should not be of less use to the commonwealth of learning. He bought up whatever manuscripts of any value in that language, he could meet with at Aleppo, and employed his friends there to procure the like from other places, waiting the opportunities of the caravans from Persia, and other countries. When he could not obtain the books themselves, he took care to have them exactly transcribed. And because amongst the rubbish,
as

as he called it, of the Jews, there were many considerable things, especially such as had been formerly written by their learned men in Arabic, when that tongue was more in request among them: he employed several brokers to get some of these out of their hands. For he was well assured, that though the Jews were either so ignorant as not to understand them, or else so sottish as not to make use of them, they would not part with them to one whom they knew to be a christian.

As he thus dealt in books for his own private use, and at his own expence, so he had a commission from Bishop Laud (in a letter, dated Oct. 30, 1631) then of London, desiring he would buy for him such antient Greek coins, and such manuscripts, either in Greek or the Oriental languages, as in his judgment may best befit an university library. From whence it appears, that this excellent man (as Lord Clarendon deservedly stiles him) had then designed those noble benefactions, which he afterwards bestowed on the Bodleian library at Oxford. Whether the Arabic, Persian, Hebrew, Armenian, Ethiopic, and other manuscripts given by him to that university in the years 1635 and 1636, were any of them procured by Mr. Pocock, I am not able certainly to say. I find a letter of that prelate's, then made Archbishop of Canterbury, dated May 21, 1634, to
Mr.

Mr. Pocock, in which he thanks him for Greek coins, but mentions no books. Nay, he intimates, that no such had been procured, by expressing, at the same time, his doubt, that the French and Venetians had raised the price of manuscripts more than that of coins. The archbishop however continues to request of Mr. Pocock, “ that he would send him word when there “ was hopes of getting any good ones at a toler- “ able rate.” To which he adds, “ I hope you “ will, before your return, make yourself able to “ teach the Arabic language.” From which we may assuredly gather, that his grace had then entertained thoughts of founding an Arabic lecture at Oxford, and was resolved in the choice of his first lecturer.

The execution of this project, about two years after, furnished Mr. Pocock with an honourable occasion of returning home and leaving Aleppo, after a stay of five or six years in that place, with which he was never heartily pleased. The archbishop, notwithstanding the calumnies of his enemies, had his mind always full of the noblest designs, and never thought any thing too troublesome or too costly, that might be for the service of religion, the benefit of the poor, or the advancement of learning. Amongst his other cares for the university of Oxford, he had often reflected on a considerable defect there relating to the study
of

of the learned languages. King Henry VIII. in the five lectures he instituted, took care both for Greek and Hebrew. But Arabic, a learned and useful language, was still unprovided for; and for carrying on the study of this, Archbishop Laud resolves to establish a lecture, and to encourage it with a considerable stipend. With this design he acquaints Mr. Pocock at Aleppo, telling him, in the letter he sent to him for this purpose, that he could do him no greater honour than to name him to the university for his first professor; and ordering him, at the same time, to hasten his return that he might undertake the employment.

On such encouragement as this, there is no doubt but that he chearfully prepared for his departure. But that which was matter of joy to him was not a little grievous to his friends in that place. A kind and obliging carriage, and a virtuous life; a faithful discharge of his duty as a minister, and a wonderful diligence in several extraordinary designs, could not but obtain from all the English there, at least from them that had any sense of what was praise-worthy, a great respect and deference. And the approaching loss of the advantages they reaped from his pastoral care, and of the comfort and satisfaction they had in his company, must needs be to them a very sensible affliction. Of this we may speak the more assuredly, from the character given of Mr. Pocock, in
a letter

a letter to Mr. Selden, written from Aleppo in the year 1632, by Mr. Wandesford, then residing there.

“ You commended,” says he, “ a diligent and
“ able gentleman, Mr. Pocock, to me, who hath
“ enabled himself very much in the Arab tongue.
“ ———I have no other comfort but in him for
“ converse. And indeed his nature is so sweet
“ and amiable, I owe much to you for the com-
“ mands you laid upon me to receive him.”

Even the Mahometans themselves, with whom he was acquainted, were so charmed with his shining virtue, his amazing industry, and most agreeable conversation, that they were extremely unwilling to part with him. Particularly his sheich, or master for Arabic, was so fond of him, that when he saw him resolved to be gone, he not only offered his service, but expressed also a very earnest desire to accompany him to England. Nor did this Mahometan doctor ever forget his excellent scholar, even to the last moment of his life. For in the year 1670 Mr. Huntington, in his first letter to Mr. Pocock from Aleppo, writes thus: “ Your old sheich” (who died several years since) “ was always mindful of you, and expressed
“ your name with his last breath. He was still
“ telling the good opinion he had of you, that
“ you were a right honest man; and that he did
“ not doubt but to meet you in paradise, under

“ the banner of our Jesus.” And the poor Dervise Ahmed, perhaps the same person with Hamet, before-mentioned, doubtless expressed his affection in such strains of Oriental eloquence, as are to be met with in the epistles he afterwards sent to him ; telling him, that his love for him, was it embodied, would fill a thousand rivers ; that though absent from his eye he should be still present in his heart, from which no distance should remove him ; and wishing and praying the peace of God to be with him as long as the east wind blows. And that the reader may be diverted with some further expressions of this person’s esteem and love ; and also be satisfied, that Mr. Pocock’s endeavours for the promotion of learning, by procuring manuscripts from the east, were not ended on his return to Oxford, I will hereby subjoin one whole letter, being the first that Ahmed sent to Mr. Pocock, after he left Aleppo, as it was translated out of the original Arabic, by his eldest and very learned son, Mr. Edward Pocock, late rector of Mildenhall, in Wiltshire.

*To the presence of that eminent scholar, Pocock
the honoured.*

“ Very fair are the ornaments of paper enriched with the embroidery of words ; and very beautiful is that which the point of the pen draws forth from the minds of souls : let peace
“ spread

“ spread its sweet smell like amber, and display
“ its savour like jessamine toward the tract of that
“ country, whither he goes. Let God give suc-
“ cess to what he delights in and desires. Besides
“ this, there came to us a much desired letter,
“ fairly written after the best manner; and we
“ were revived at its coming, and satisfied at its
“ sweet aspect, beyond the spring, and smell of
“ flowers; and we know the matter it contained,
“ and what answers you desired in it. And if
“ you enquire concerning us, God be praised we
“ are well and safe, and we trust in God, you
“ are in like manner: only, since you left us, we
“ have been as though our own brother had left
“ us, or the spirit which is in the heart. And
“ therefore, we had sincere joy when we heard
“ the news of your health, and of your arrival
“ in your country; and we praise God, who
“ brought you to your people in health and safe-
“ ty; for his mercy is plentiful. We also give
“ you to understand, that we have taken to wife
“ a Camel woman, riding on a camel, that she
“ may look after our affairs. We have also got-
“ ten Echwans Sepha, which you saw formerly,
“ fairly drawn for sixty garshes; and we had not
“ gotten it for that price, unless Hieronymo had
“ gotten it for us; for how we could buy that
“ which I saw the day that I went from Aleppo
“ you know. And, as for the history of Al.
“ Jannabi,

“ Jannabi, the Kadi, of which I saw some pieces,
 “ you told me that we should tarry till the tran-
 “ scribing it was finished, and when it was finished
 “ we should buy it, if the most high God please.
 “ The commentary on Gubstan is also finished,
 “ which we will send you ; and, if it please God,
 “ we will do our endeavour to send you the his-
 “ tory of Ebn Chalecan ; and any book that we
 “ shall see, which is convenient for you, we shall
 “ send to you. And you must needs send us an
 “ answer to these letters, and some little token of
 “ what your country affords. Send us also a printed
 “ geography ; and whatsoever business you shall
 “ have in these parts, send and let me know, that
 “ I may enjoy the performance of it.

“ *The poor DERVISE AHMED.*”

SECTION II.

MR. POCOCK having settled his affairs at
 Aleppo, in order to his return, soon had the op-
 portunity of a ship to carry him home. During
 the former part of his voyage he enjoyed the com-
 pany of a person, who, though he told sad stories,
 was of a very entertaining conversation. He was
 an old dominican friar, dispatched out of the east
 to Rome, with a lamentable account of the state

of Christianity in India and China. And as he diverted Mr. Pocock with several relations of the learning and customs of those remote countries, so he made no scruple to acquaint him with the secrets of his message; which was to complain of the Jesuits, and give a particular account of the abominations they were guilty of. Those wretched apostles, who had boasted so much of vast numbers of proselytes, converted people indeed, but not to the faith of Christ: to acknowledge the pope's supremacy, and bear a great deal of respect to their order, were some of the chief duties they recommended to those they preached to; and provided they would be hearty in such as these, any thing else, which they were fond of, was easily dispensed with. They might, on such terms, have as much zeal as they pleased for Confucius, or retain any of their former impieties: they might be still Pagans and Idolaters, and yet very good Catholics. What success this honest old friar met with when he came to Rome, I know not; but too manifest it is, that these missionaries have still proceeded in the same method; their practices of this kind having been not very long since, under the examination of the Inquisition.

The friar being set on shore in Italy, the ship continued her voyage, and came safe into England; and Mr. Pocock having taken care for the landing and conveyance of the learned ware he brought

brought with him, made what haste he could to Oxford; where he was received with due respect and esteem from all; but by his old friends, with all the expressions of a very tender affection: principally, by Mr. Thomas Greaves, aforementioned; the eldest, Mr. John Greaves, being then still in Italy.

After what was due to the kindness of his friends in Oxford, Mr. Pocock's next business was, to make preparation for his degree of bachelor in divinity, which he was now persuaded to take. The questions, on which he answered, in his exercises on that occasion, were these two: Whether pilgrimages to places, called holy, undertaken on the account of religion, are to be approved? And, Whether there be any such thing as purgatory? And, as he defended the negative of both these, so in his explanation of them, he confirmed the Protestant doctrine, about these matters, in opposition to the opinions of Rome, with all imaginable strength and clearness; not contenting himself with what is to be met with in modern tracts, but searching out the sense of the primitive church, from the writings of the fathers; particularly, on the first question, to expose the vanity of those pilgrimages, which the council of Trent hath declared to be very pious, and are esteemed, as of considerable merit, in Popish countries. He made great use of that oration,

or rather epistle, of Gregory Nyssen, concerning them that travel to Jerusalem, published by itself in Greek and Latin, by Peter du Moulin; setting the arguments of that excellent father in their best light, after he had first noted the unreasonable scruples and the impotent rage of some Popish writers, on occasion of that epistle, more especially of Gretser, the Jesuit.

The Latin Sermon he preached, I suppose, was on those words of the Prophet Malachi, chap. ii. ver. 7. "The priests lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of Hosts." This however is certain, that a learned discourse on that text, written by his own hand, was found amongst his papers. But on whatsoever subject it was, he had, as he would sometimes in discourse occasionally remember, an extraordinary auditory, when he preached it. For, besides the usual members of the university, there were then present, Dr. John Bancroft, Bishop of Oxford; Sir John Coke, one of the principal Secretaries of State; Sir Henry Marten, Judge of the Admiralty and of the Prerogative Court: Sir Edward Littleton, Solicitor General; and Dr. Thomas Rives, the King's Advocate; being at that time his Majesty's Commissioners at Oxford, on a very solemn occasion*. It was

* Hist. et Antiq. Univers. Oxon. l. i. p. 342.

the confirmation of the new body of statutes for that University, which by the care and wisdom of the Chancellor of it, had been collected out of a vast number, that had continued a confused heap for many ages. A work which proved too difficult for those two great Cardinals, Woolsey and Pool: who both attempted it in vain*, and which only that excellent conduct, and those unwearied endeavours, which were peculiar to Archbishop Laud, were able to get accomplished.

The necessary exercises being thus finished, he was admitted to the degree of Bachelor of Divinity, July 8, 1636. And soon after that, the honour, which his great patron had designed for him, was actually conferred on him. For on the eighth day of the next month, Dr. Baylie, President of St. John Baptist's College, and Vice-chancellor of the University, declared in a convocation, held for this purpose, that, whereas their much honoured Chancellor, the Archbishop, had lately given to the public library a considerable number of Arabic books; he was now to acquaint them, with an addition to that bounty. For, that those treasures might not continue lockt up, and so useless, his Grace had been pleased to settle 40l. per annum, during his life, on a person, who

* Hist. of the Troubles and Trial of Archbp. Laud. p. 304.

should read a lecture in that tongue. And the man, whom he nominated for the approbation of that house, was, he told them, Mr. Pocock, of Corpus-Christi, lately returned out of the eastern parts, who was, as he assured them, and they very well knew, eminent for his probity, his learning, and skill in languages.

So kind a message was received by the University, with much joy, and a very grateful acknowledgment. And the lecturer, thus appointed, to express a just diligence, opened his lecture two days after, viz. Aug. 10, with an excellent Latin speech; wherein, as he took care to pay those respects which were due to the founder, so he gave a learned account of the nature and usefulness of the tongue he was to explain: a small part of which speech, declaring the mighty esteem the Arabians anciently had for poets and poetry, was afterward printed*. After this introduction, the book, which he first undertook to read on, was the Proverbs of Ali, the fourth Emperor of the Saracens, and the cousin german and son-in-law of Mahomet; a man of such account with that impostor, not only for his valour, but knowledge too, that he was wont to declare, that if all the learning of the Arabians were destroyed, it

* Ad finem Notarum in Carmen Tograi, Edit. Oxon. A. D. 1661.

might be found again in Ali, as in a living library. Upon this book, observing the directions of the Archbishop, in the statutes he had provided, he spent an hour every Wednesday in vacation-time, and also in Lent, explaining the sense of the author, and the things relating to the grammar and propriety of the language; and also shewing the agreement it hath with the Hebrew and Syriac, as often as there was occasion. The lecture being ended, he usually tarried for some in the public school, to resolve the questions of his hearers, and satisfy them in their doubts; and always, that afternoon, gave admittance in his chamber, from one o'clock till four, to all that would come to him for further conference and direction.

Whilst Mr. Pocock was employed in this manner, his dear friend, Mr. John Greaves, towards the end of the year 1636, returned home from Italy, where he had been, probably on Archbishop Laud's account, for two years. Immediately after his arrival, he writes to Mr. Pocock; acquainting him, that it had been his fortune to meet with Mr. Petty, in Italy, who proffered him, in my Lord of Arundel's name, 200*l.* per annum, and such fortunes as that lord could heap upon him, if he would stay with him, and go into Greece. In answer to which, Mr. Greaves declared his purpose of returning first into England, to see Mr. Pocock, after so long an absence; adding, that

that if he returned back, he should rather think of going into Egypt, where few had been, and where, besides searching after books and antiquities, he should make astronomical observations. Mr. Petty very much approved this resolution, and assured Mr. Greaves, that if he would undertake that journey as under his lord's sending, he should have, besides what was above-mentioned, those preferments settled upon him, which he himself then possessed. But getting no absolute promise of compliance, and perceiving that Mr. Greaves stood in some relation to Archbishop Laud, Mr. Petty advised him, for his better security, that since he would not cast himself upon his lord, he should, by the Archbishop's means, go consul to Aleppo, and procure leave of the Grand Seignor to have a consular power at Alexandria, as often as he should go thither. To this Mr. Greaves could give no positive answer, till he had spoken of it to Mr. Pocock, who could best inform him, whether he was fit for the place, or the place for him. And of both these he would plainly deliver his opinion.

It is very probable, that Mr. Pocock, at this instant wished for an opportunity of travelling once more into the east, to perfect himself in a language the most copious and difficult in the world. And besides attaining to greater skill in the Arabic tongue, he had other reasons for de-

siring such a voyage. He had lately engaged in the translation of an historical work, which he intended to dedicate to the Archbishop, as a lasting monument of his gratitude; and this, he believed, could not be performed by him any where, with so much ease and exactness, as there, where, upon every difficulty, he might have recourse to those whom he thought most likely to give the truest accounts of the matters of fact, and also best understood the language they were written in. Moreover, he could not be of opinion, that the Oriental books he had already purchased, were a sufficient provision for his studies; and hoped, that upon his return to the east, he should be able to procure many useful treatises he still wanted, and which were not yet heard of in the west.

The receipt of Mr. Greaves's letter, happily opened to him a prospect of accomplishing these desires: and there is little doubt to be made, but that, upon sight of it, he soon approved the project of the consulship, and in his answer signified how glad he should be, if, when he communicated his own affair to the Archbishop, he could procure his Grace's consent and encouragement, for him to make another voyage to the Levant, for the ends abovementioned. For in Mr. Greaves's next letter, dated December 23, of the same year, which
was

was soon after, in answer to one of Mr. Pocock's, he is desired to send him up Ulug Beg's astronomical tables ; " of which," says he, " I propose
" to make this use. The next week I will shew
" them my Lord's grace, and highly commend
" your care in procuring of those tables, being
" the most accurate that ever were extant. Then
" will I discover my intention of having them
" printed, and dedicated to his Grace. But be-
" cause I presume, that there are many things
" which in these parts cannot perfectly be under-
" stood, I shall therefore acquaint my Lord with
" my desires of taking a journey into those coun-
" tries, for the more emendate edition of them ;
" afterwards, by degrees, fall down upon the bu-
" siness of the consulship, and how honourable
" a thing it would be, if you were sent out a se-
" cond time, as Golius, in the Low-countries,
" was, by the States, after he had been once there
" before. If my Lord shall be pleased to resent,
" and compass the business, I shall like it well ;
" if not, I shall procure 300l. for you and myself,
" besides getting a dispensation for the allowances
" of our places in our absence ; and, by God's
" blessing, in three years dispatch the whole
" journey. It shall go hard too, but I will get
" some citizen in, as a benefactor to the design.
" If not, 300l. of mine, whereof I give you the
" half

“ half, together with the return of our stipends,
“ will, in a plentiful manner, if I be not deceived,
“ in Turkey, maintain us.”

The success of Mr. Greaves's application to the Archbishop, we know no otherwise, than by the event. Mr. Greaves did not go consul to Aleppo, nor indeed did he at all visit that place, but went directly from Constantinople to Alexandria, or Grand Cairo. From whence we may conclude, that his Grace did not come into that proposal, but provided for Mr. Greaves's secure travelling into Egypt some other way, and questionless contributed generously to the expence thereof. As to Mr. Pocock, the Archbishop not only approved of his desire to visit the east once more, but also encouraged it, by allowing him the profits of his lecture, during his stay in the Levant.

This, and the like revenue, from his fellowship in Corpus-Christi, together with an estate of some value, which was lately fallen to him on the death of his father, enabled Mr. Pocock to prosecute this design, without accepting the offer of his generous and affectionate friend, Mr. Greaves. And accordingly, they both embarked together about the beginning of July, A. D. 1637. Before Mr. Pocock left Oxford, he entered the following memorandum in a spare leaf of his six chiliads of
Arabic

Arabic proverbs, where it is yet extant in the Bodleian library.

In nomine S. S. et individue Trinitatis, cui Laus in omnem Æternitatem : Amen :

If it please God that I return not, otherwise to dispose of this translation of proverbs, I desire that it may be put in the archives of Corpus-Christi College library ; there, though very rude and imperfect, to be kept for some help of those that study the Arabic language ; hoping that Mr. Thomas Greaves, or some other, may at some time perfect this work for an edition.

April 10, 1637. Per me EDV. Pocock.

Mr. Thomas Greaves having, with the Archbishop's consent, undertaken the care of the Arabic lecture, till Mr. Pocock's return ; Mr. John Greaves landed at Leghorn, and went thence to Rome, to dispatch some employments, which, as he wrote to Mr. Pocock the year before, would make it necessary for him to return into Italy : but Mr. Pocock continued in the prison of his ship ; for so he both considered and called it, till he came to Constantinople ; whither Mr. Greaves soon after followed him ; one of his letters to the archbishop being dated, December 28, of the same year, from Galata, near Constantinople. Mr. Pocock, on his arrival, was kindly received
by

by all the English, and especially by the ambassador, Sir Peter Wich, to whose favour and protection he was particularly recommended by the Archbishop. That very worthy person not only entertained him at his house, but also allowed him there all the liberties he could desire, both for himself and his friends ; and doubtless was not wanting to afford any assistance he could give him in his learned designs. Of which obliging temper also towards him, was Sir Sackvil Crow, who, in a short time, succeeded the other, as ambassador at that court.

Mr. Pocock being settled at Constantinople, or rather near it, at Pera, or Galata, on the other side of the water, where the English, and other merchants usually resided, made it his first business to enquire out, and to obtain the conversation of some learned Turk, that might assist him in acquiring both books and languages. But such a one was, it seems, a rarity, which even the metropolis of the Turkish empire would not presently afford him. For in a letter written there, some months after his arrival, he complained, that he could yet see no likelihood of any such person, of whom he might make use.

But here he had a happiness, which he formerly sought for in vain at Aleppo, which was the society of several Jews, who were both learned and civil. For it is manifest, from an account of his expences,

expences, which he then kept, that some of those people did him considerable services, in buying and transcribing books, for which he very well paid them. And that which he then highly valued, and which he would afterwards frequently remember with great satisfaction, was, an intimate acquaintance he there had with Jacobo Romano, the author of an *Auctuarium* to Buxtorf's *Bibliotheca Rabbinica*, and one of the most learned Jews of his time *. As this was a candid and very judicious person, so he would make use of a great deal of freedom in his conversation. He had carefully read over several Christian books, as well of Popish, as Protestant authors; particularly among those of the latter, Calvin's *Institutions*; and he would often declare to Mr. Pocock, the great difference he observed amongst them. Which was, that the reformed were of a religion, which was very consistent, and held such doctrines, as agreed with the principles they owned, namely the writings of the New Testament: whereas the Papists, in many instances, were at war with themselves, and pretended to observe a rule, which they would yet very frequently thwart and contradict.

* *Judæorum, quos mihi nosse contigit, nemini, vel doctrinâ vel ingenuitate secundus. Poc. Not. Miscell. ad portam Mosis, p. 90.*

Amongst

Amongst the Grecian Christians at Constantinople, those miserable remains of a once famous and most flourishing Church, that have long groaned under an insupportable tyranny, there were several persons, with whom he was acquainted, and that were useful to him in his designs. Upon which account they will deserve to be here mentioned. And the precedence is most justly due to that great man, Cyrillus Lucari, Patriarch of that See, who, to use Mr. Pocock's own words concerning him, was a most reverend, grave, and learned person. He was of a genius much above the slavish condition of his country, and laboured, with a mighty courage and industry, to promote the common cause of Christianity, and the particular advantages of the Church under his care, notwithstanding all the malice and barbarity that oppressed him.

For such purposes as these, amongst the other great things he did, he had collected a very excellent library, furnishing it with all the choice manuscripts, which those parts afforded, especially in the Greek language. And indeed, a specimen of the treasures of this kind, in his possession, he had given the world in that book of inestimable value, brought with him from Alexandria, of which he had been formerly patriarch, and sent as a present to his majesty of England, King Charles I. viz. the Septuagint's Translation of the Old Testament,

tament, and the Greek Text of the New, written, as he believed, by the hand of Thecla, a noble Egyptian woman, near fourteen hundred years ago; at the end of which manuscript is also the admirable Epistle of St. Clemens Romanus to the Corinthians, as old as some parts of the New Testament itself, and antiently read in churches, but in vain sought for by the learned men of Europe, for many ages. Mr. Pocock, who could not but earnestly desire such a privilege, doubtless had the use of any books which this venerable person had the command of; the esteem and affection of that patriarch being very great for the reformed in general, and the people and Church of England in particular, of which, perhaps, a short account will not be thought too great a digression.

This great man had travelled, when young, in several places of Europe, and understood, besides Latin, several modern languages *. And as he had occasion particularly to enquire into the state of religion in those countries, so he was abundantly convinced, that the true difference between protestancy and popery is, that the first is Christianity purged from many corruptions, whereas the latter is Christianity loaded and polluted with

* Vide Narrationem de Vita, &c. Cyrilli. Autore Viro Rev. D. Tho. Smith.

them.

them. This was very manifest to him from the writings of the fathers, and in a great measure too, from the present sense and belief of the Church wherein he presided; which he well knew to have been always a perfect stranger to several of those opinions, which the Church of Rome would impose upon the world for Catholic doctrines. And as he had, upon these accounts, a just value for the Reformation; so the like reflections produced in him a peculiar regard for it, as it was established in the Church of England. For knowing the constitution of this Church very well, he could not but discern, that as it cast out all the errors and superstitions of the Church of Rome; so no intemperate zeal, nor any necessity of affairs, caused it to throw out, together with them, that apostolical government, and those rites, which had been of constant use with the whole Church of Christ, in all places and times. When, therefore, this great man first composed his Confession of the Faith and Doctrines of the Greek Church, which hath been printed more than once here in the west, he dedicated it to King James I. and designed to get it printed in England; and afterward, when he ventured upon that bold attempt of ordering Nicodemus Metaxa to set about printing it at Constantinople itself, in the Greek press which he had brought thither from London, it had a dedication prefixed to King Charles I.

And the satisfaction that patriarch had, in owning communion with the English, as a sound and excellent part of the Catholic Church, he sometimes expressed by his presence at the worship of God in the ambassador's chapel, according to our established Liturgy. Particularly, as Mr. Pocock would often remember, upon an extraordinary occasion, when he was present, which was, the baptising a son of the Ambassador, born at Constantinople. At which time, the most reverend Cyril was not only of the congregation, and joined in the service with much devotion, but also undertaking to be a godfather, gave his own name to the child, who was afterward the Honourable Sir Cyril Wich, one of the trustees appointed by parliament, some years ago, for the forfeited estates in Ireland.

But of how much comfort and use soever the favour of this most reverend and learned man was to Mr. Pocock; alas! he enjoyed it not long. For before he had been a full year at Constantinople, the good old patriarch, being caught in the snares his enemies had laid for him, was hurried, to what the world calls a miserable end, but indeed to a crown of martyrdom. Of the occasion and circumstances of his murder, Mr. Pocock sent a large account to Archbishop Laud, soon after it was acted; keeping also a copy of what he wrote, for his own remembrance. But, as

as the former, I believe, did not escape the fury of Mr. Prynne, when he scattered and destroyed that archbishop's papers; so the latter, as Mr. Pocock would often complain, was casually lost. What I shall therefore here add, of this great man's death, is chiefly taken from a letter of Mr. Pocock's, written to Mr. Thomas Greaves, in the year 1659, to satisfy the desire of Dr. Morton, Lord Bishop of Durham, then ninety-six years old, and residing in the house of Sir Henry Yelverton, and which agrees with the larger account, which the Rev. Dr. Smith published many years after, from Dr. Pocock's own mouth, in his Latin narrative of the life and actions of that great patriarch.

His boldly asserting the doctrines of true and genuine Christianity, in opposition to the corruptions of Rome, exposed him to the rage of those busy factors for that church, the Jesuits. Several of which order, at Constantinople, under the protection of the French ambassador, continually persecuted him almost twenty years; for near so long it was from his first coming to that throne, to the time of his martyrdom. They had, more than once, by their interest in the ministers of state, gotten him deposed; they had also caused him to be banished; and to obtain their wicked purposes, they suggested such things against him, as any that pretend to the name of Christ, one would
E 2 think,

think, should be utterly ashamed of: representing the arguments he made use of, for the divinity of our Blessed Lord, against Jews and infidels, as blasphemy against Mahomet; and the Greek press, which he had provided to print Catechisms, and other useful books, for the instruction of the Christians under his care, as a seditious design against the government; but by the zeal and diligence of the English ambassadors, first Sir Thomas Rowe, and afterward Sir Peter Wich, together with the assistance of the Dutch resident, who heartily espoused his cause, he not only disappointed the wicked designs of those men, but obtained such an interest in the Prime Vizier, as seemed a sufficient fence against all future trouble. However, a jesuitical malice, though baffled, is not ended, and a hellish contrivance at length prevailed. A bargain is struck up with a great Basha, to take the opportunity of the Vizier's absence, and fill the ears of the Grand Seignior, Sultan Morad, then on the borders of Persia, in order to the siege of Bagdad, with the great danger that his empire was in, from the patriarch Cyril, a popular man of a vast interest, and that kept, as this informer pretended to be well assured, a close correspondence with Christian princes. This succeeded according to their hopes, and a written order was immediately dispatched for the taking away his life; which was presently executed, with a barbarity natural to such

such instruments. A crew of Janizaries, seizing him in his palace, carried him to sea, as it were for another banishment; where, in a boat, amidst the most devout prayers to Almighty God, which on his knees, with much fervor and constancy, he poured out, they reviled, buffeted, and then strangled him; and having taken off his clothes, cast him naked into the water. His body, being driven to the shore, was there secured, till some of his friends took care to bury it. But the rage of his enemies would not afford it such a resting place. They caused it to be dugged up and cast again into the sea. However, a second time it was taken up, by the humanity of some fishermen, and at the charge of his friends, buried in a Greek chapel, on a little island; whence afterward, to satisfy the people, when the heat of things was over, it was brought to Constantinople, and there decently interred.

As this venerable man was thus murdered on the water; so a little time after, there was too much reason to conclude, that the choice manuscripts of his library were swallowed up by it. Those precious wares were a very desirable purchase, to any that understood the worth of them; and, it seems, the Dutch resident had the good fortune to find means to obtain them. To make sure of which, against the endeavours of a new patriarch, who began to make a diligent enquiry after

after them, he sent them away, with some other of his goods, by a ship then returning to Holland. And though that vessel arrived safely at the intended harbour, the very next day, by the violence of an extraordinary storm, it sunk there, among many others, and the cargo with it. That those manuscripts, by these means, were irrecoverably lost, I find by one of Mr. Pocock's letters, was believed at Constantinople. But whether the report afterward appeared true or false, I have not had opportunity of inquiring. I shall conclude the account of Cyril with observing, that Archbishop Laud was deeply concerned at the misfortunes of the old patriarch. In his answer to Mr. Pocock, on that head, he writes thus : " For his successor, " I hear no good yet ; what it will please God to " work by him I know not. It may be, he hath " shewed the Turk a way, in the death of Cyril, " how to deal with himself." In this, the Archbishop conjectured happily enough. For in less than a year's time, the new patriarch, whose wicked intrigues hastened the death of his predecessor, was charged by the Greeks with extortion, and other wrongs done to their church and its privileges ; and upon a hearing before the Basha, he was convicted and imprisoned, and the Greeks had leave to choose a new patriarch ; upon which they elected Parthenius, Archbishop of Adrianople.

The patriarch Cyril having had a great esteem
for

for Mr. Pocock, it cannot be doubted, but that his chaplains, and other domestics, treated him with much respect, and did him all the good offices they were capable of. This was particularly and certainly true of Nathanael Canopius, his * Protosyncellus, a Cretan born, as was also the old patriarch, and of equal good inclinations towards the religion established in the Church of England. This person, being assured of commendatory letters, both from the English ambassador and Mr. Pocock, had resolved to spend some time in England; there to improve himself in several kinds of learning. And upon the death of Cyril, what before was matter of choice to him, became also necessary, to avoid the same usage that he had met with. Taking, therefore, the first opportunity of a ship for his passage into England, he came to London; where Archbishop Laud received him with a great deal of kindness, sent him to Baliol College in Oxford †, and there allowed him a comfortable maintenance. Some time after, he was removed from Baliol, and became one of the Petty-Canons of Christ Church; and living there several

* The Syncelli, both in the Latin and Greek Churches, but principally in the latter, were ecclesiastics, that cohabited with bishops and patriarchs in the same cell; from whence they took their name. They were instituted as witnesses of the Bishop's good behaviour, and that they might profit by his holy example. Of these the chief was called the Protosyncellus. See Du Fresne.

† Athen. Oxon. Vol. II. p. 657.

years after Mr. Pocock came back from his travels, he met with suitable returns from him for the kindness he had shewn him at Constantino-ple. And to digress also here a little farther with the account of this good and learned man, more years would he have spent on his studies in Oxford, had not such a furious zeal as forced him from home driven him also from this University. It was not, indeed, that of Jesuits and Mahometans, but of a sort of people, whom there will be too much occasion hereafter to mention, called Parliamentary visitors. By these, in the beginning of Nov. 1648, being turned out of his preferment at Christ Church he went into Holland *, where he was reduced to such extremities, that he was forced, in a Latin address, to petition the states for the necessary expence of his own passage home, and the carriage of his books †. After his return, he was made Bishop of Smyrna, but what afterwards befel him, I know not.

Another person amongst the Greeks, who proved of some use to Mr. Pocock, was Georgio Cerigo, a doctor of physic, residing at Galata. Besides the skill he had in his profession, he was a man of considerable learning, especially in astronomy, and other mathematical sciences. And

* Ger. Vossii Epistolæ, Num. 518.

† Clar. Viror. ad Voss. Epistolæ, Num. 220.

as he had the command of a great many manuscripts, so he would part with several of them to Mr. Pocock for his own use, and that of his friends, especially to receive in exchange for them some western rarities. This person had also a brother, who was a scholar, and now concerned with him in the same learned traffic. To whom may be added, Seignior Dominico and Constantinus Duca, who are mentioned on the like occasions.

With this assistance, Mr. Pocock carried on his business of procuring manuscripts with good success, purchasing a considerable number of such as were very useful; but for the most part of no small price, for the dearness of books there he often complained of. Neither were his endeavours of this kind confined to Constantinople. For having frequent opportunities of sending to Aleppo, he often desired several of his old friends there to be diligent in taking up such as that country afforded. The chief of these were Mr. William Corderoy and Mr. Richard Hill, English merchants; and indeed the service they did, not only to this learned man, but to learning itself, well deserves that they should be remembered, especially the first, who was also very useful in this way to some others*. By the diligence of

* Vid. Præfat. in Eutyech. Origines Jo. Seldeni, p. 25.

these, he got the Persian gospels, which proved afterwards of good use in the edition of the English Polyglott bible. They waited a considerable time before they could buy these, first from one, called by them Cogie Caudie, and after his death from his son, who would not be induced to sell this book, till at length his poverty forced him to it. And there being several books which he had desired, that were not to be gotten there, they sent a person as far as Damascus, on purpose to seek them for him. Moreover, they recommended to him a Syrian Christian, called, as they told him, Abdel Messiah, and dwelling at Mussoloe, who was taking a journey on some business to Constantinople, as a person very fit and willing to be employed, on his return, in buying books, which being sent to Aleppo, they promised to pay for, and to see conveyed. Indeed, among the christians of those parts, there were several with whom he had been very intimate, and who now, and upon all occasions, were ready to oblige him by any thing they were capable of: particularly the patriarch of Antioch, and a brother he had, who styled himself Thalge, the scribe. The patriarch had that regard for Mr. Pocock, that he undertook to procure for him as many of the books of Ephræm, in the original Syriac, as were to be had in that country, in order to their being transcribed. And his brother, who wrote a very fair character*,

* Vid. Pococki Præfat. in Annales Eutychiei.

and

and was very diligent in transcribing both Syriac and Arabic books, engaged to furnish him with true copies of all the parts that were to be found of that father's works. Several of these were sent to him at Constantinople, by the care of Mr. Hill, which, I suppose, are now among his other manuscripts, in the Bodleian library. The rest too would have been finished, and sent in a little time, had not that work been interrupted by the death of the patriarch. It also appears, by a letter of this Thalge to Mr. Pocock, (wherein, with much respect, he calls him his father, his much desired chief master, and honoured doctor) that he undertook to procure for him whatever historical accounts were to be obtained there of Ephræm's life. Some few of these he inserted in that epistle, but whether any more were sent after that time, I know not. Besides these persons that were thus serviceable to him, his Turkish and Arabian friends at Aleppo gave him all the assistance they could; particularly his old sheich, or doctor, who procured, I find, about this time, a large parcel of books by his direction. And indeed the kindness he still retained for him was so great, that he was even transported with joy on the news that his beloved scholar was again in the east; and resolved immediately on a journey from Aleppo to the port on purpose to see him, which he

he performed accordingly, some time before Mr. Pocock left that place.

Besides the society of such learned men as Constantinople itself afforded, Mr. Pocock had sometimes that of some who came from other parts. Amongst these was Christianus Ravius, born in, or near * Francfort on the Oder, and brother to Joannes Ravius, a teacher of Arabic for some time at Utrecht. He having a design to go into the east for his improvement in the languages of those countries, and to collect books, Gerard Vossius †, at his request, recommended him directly, in a letter, to Mr. Pocock, and desired Archbishop Laud to do the same, which he did accordingly. And happy was it for Ravius, that he brought to Constantinople this last recommendation. For, as Mr. Pocock informed the Archbishop, by letter, “ He came thither, without
“ either clothes befitting him (of which he said he
“ had been robbed in France) or money, or letters
“ of credit, to any merchant. He had letters of
“ recommendation from some of the states to the
“ Dutch ambassador, who was departed before

* This is Mr. Smith’s account, which I know not how to reconcile with a letter of Ravius’s to Mr. Selden (among a valuable collection of that kind, now, or lately in the hands of the learned Dr. Mead) in which he styles himself Christianus Ravius Bérlinas.

† Clar. Vir. ad Ger. Voss. Epistolæ, Num. 288.

“ his

“ his arrival. Sir Sackvil Crow, the English am-
 “ bassador, finding that he brought the Arch-
 “ bishop’s recommendation, generously took him
 “ into his house and protection, and gave him all
 “ due furtherance; requiring of him that, if oc-
 “ casion so present itself, England may enjoy the
 “ benefit of what time he shall here employ in
 “ the study of the eastern tongues.” “ His de-
 “ sire,” Mr. Pocock adds, “ seems to be to be
 “ employed in setting forth books in the Arabic
 “ language, and to be overseer of the press in
 “ that kind, for which he would be very fitting.”
 Ravius afterwards returned with a *collection of
 four hundred manuscripts in several languages (a
 catalogue of which was printed at Leyden) and
 became of some fame in the world for eastern
 learning.

But of all the learned men that did, or could
 come to Constantinople, no one was so welcome
 to Mr. Pocock as his dear friend, Mr. John
 Greaves, who having dispatched those affairs
 which obliged him to stop in Italy, as has been
 before mentioned, arrived at the port, probably

* Mr. Pocock, in a letter to Mr. Selden (penes D. D.
 Mead, uti supra) speaking of this collection, says, “ It is
 “ made, not only in Turkey, but more in London, of books,
 “ gotten by the direction of others, by merchants who, by
 “ reason of the disturbance of the times, knew not how to
 “ dispose of them.”

some time in December, 1637. Having been recommended, as well as Mr. Pocock, to the English ambassador by the archbishop, he found there the same kind reception. And with the assistance, and under the protection of that honourable person, he made those observations, and did those other things, which the learned writer of his life* has promised to oblige the world with. But besides the enquiries he was concerned in as an antiquary, a natural philosopher, and a mathematician, his endeavours were much the same with Mr. Pocock's, in the matter of languages and manuscripts. The tongues which he now principally applied his mind to get perfection in, were Arabic and Persian; and with what success his immortal writings have sufficiently discovered; and he was unwearied in searching after rare and curious books, so he spared no cost in the purchase of them.

We have observed before, that Mr. Greaves's original design of travelling was to visit Egypt, as it is probable Mr. Pocock's was to reside at Constantinople. The latter was never fond of travelling, and he had now a particular call to stay where he was. Sir Peter Wich's lady was gone for England, himself intending speedily to follow her; and with her went his chaplain. But Sir

* Vita Jo. Gravii, p. 12.

Peter was obliged to stay much longer than he designed, by reason of the Grand Seignior and Grand Vizier's absence in the Persian war. For till their return, he could not obtain his recredential letters; and wanting a chaplain for that season, which lasted a full year, Mr. Pocock desired the Archbishop's leave to supply that place, and obtained it. Mr. Greaves, who, as is said above, arrived at Galata in Dec. 1637, intended, the following spring, to set out for Alexandria; but delighted with the company of his dear friend, or finding more employment about manuscripts than he expected at Constantinople, he did not leave that place at soonest till the latter end of August, 1638. About which time, finding a ship bound for those parts, he set out, and after spending some little time in the way, in the isle of Rhodes, he arrived at Alexandria, towards the middle of October, where he resided for many months, and from whence that letter, full of due respect and reverence, was sent by him to Archbishop Laud, which became, among many other things of like sort, one of the crimes with which he was charged on his trial in the House of Lords, and which gained to Mr. Greaves a lasting testimony of his worth and learning, delivered in that place by that great prelate*.

* Hist. of Troubles and Trial of Archbishop Laud, p. 384.

Mr. Pocock having now the whole business of procuring books at Constantinople on his hands, made use of the diligence that was necessary to serve Mr. Greaves, as well as himself. And some time after, he found cause for the increase of it in both respects, having received an account from him of the ill success of his endeavours of this kind in Egypt. For he assured him, that notwithstanding all the search he had made after manuscripts for himself and him both at Alexandria and Cairo (where he ventured openly to go to the Bazar, and to many of the Moors houses) he could find, besides common things, nothing but a few old papers, or rotten and imperfect books. Several letters complaining of this disappointment, he sent to Mr. Pocock, first from Alexandria, and afterward from Leghorn, wherein he pressed him to do his utmost for supplying this defect at the place where he now was, being, he said, as he found by experience, the sea, into which all the lesser rivers had emptied themselves, all books of any value in other parts having been taken up, and brought to the port. He earnestly desired him, therefore, to make a due use of the opportunity he now had in his hands, not only by soliciting the assistance of their common friends at Galata, but even by going over the water himself to the Bezars, and shops at Stambol; which he supposed might be done without hazard, provided

vided a due caution were used about such books as relate to religion. He intreated him also to make a further enquiry after the libraries of private men, and to attend to the return of the then victorious army from Persia, which, perhaps, among other spoils, might bring with them many books in the language of that country.

Besides the directions Mr. Greaves had left with Mr. Pocock, at Constantinople, when he went thence, he now also sent him a further account of such manuscripts, as he most desired to have; and perhaps the learned reader will not think it tedious to take a short view of some of the particulars. Very solicitous, I find, he was for the astronomical, and other works of that Indian prince, Ulug Beg, nephew to Tamerlane the Great. With the help of two or three copies of these, one of which the lord ambassador had promised to buy for him, he hoped, he said, having made a Latin translation out of Persian, to publish the whole at his return into England; which work he, in some measure performed, dedicating one part of it jointly to Mr. Pocock, and his own brother, Mr. Thomas Greaves. He was not less earnest for the geography of Abulfeda, prince of Hamah, an Arabic writer, part of which, in like manner, he afterward translated and published. The Alcoran he desired, not only in the original Arabic, but also in Turkish and Persian, with such

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glosses and commentaries relating to it as could be found. Also Avicenna de Animâ, and any other part of him that was to be had in Persian; Al Battany, the Planisphere and Geography of Ptolemy, Gulistan in Arabic, and Mircondus in Persian. And though he named these, and some other books, it was not his design that none else should be procured for him. For he desired that Mr. Pocock, who very well knew his studies, and what would be of use to them, would endeavour to get all the manuscripts he should think good, in Persian, Turkish, and Arabic, especially such as relate to history, philosophy, physic, chemistry, algebra, and mathematics. And as for mathematicians, that he would carefully remember to enquire after the ancients, that have been translated out of Greek, and either are not yet extant in Europe, or else imperfectly published. After all, he begged him not to be forgetful of several Greek manuscripts, which Dr. Cerigo had promised to procure.

Mr. Pocock's commission from the Archbishop was more general. He left it to his own discretion, to procure such books in the eastern, or other learned languages, as he should judge proper for an University library, and in such places where he thought they might most easily be found. But in April, A. D. 1638, at the motion of Archbishop Usher, he recommended to him a more particular method.

method. "The Primate," says he, in a letter of the date last-mentioned, "is persuaded that the patriarch Cyril can procure Clemens Alexandrinus's Hypotyposes. It were wonderful well worth getting, if it might be had. But, for my own part, I do not think the patriarch hath it. Yet you may try and hearken after it, that I may be able to give the Primate the better satisfaction. The Primate writes further to me, that Greece having been often gleaned, the likeliest way left for good Greek manuscripts is, for you to strike over from the place where you are to Natolia, and see what that and Mount Athos will afford you, whilst you are so near them; which yet I must leave to your own conveniences." In answer to this, Mr. Pocock writes Aug. 18, giving an account of the patriarch Cyril's unfortunate end, which prevented his applying to him for the Hypotyposes of Clemens. He gives also the Archbishop an account of the Greek books at Mount Athos, wherein the patriarch of Alexandria seems to have promised his assistance, if not also to accompany Mr. Pocock thither. But he was hindered from doing either, and moreover in danger, for not consenting to anathematize good old Cyril. Which, to use Archbishop Laud's own expression in his next letter to Mr. Pocock, is such a piece of charity as barbarity itself is scarce acquainted with. It

appears, from the course of the correspondence, that the patriarch of Alexandria, in the end, lost his life, and, as was supposed, through the contrivance of the new patriarch of Constantinople, who had served his own predecessor so before. The death of two great and good patriarchs contrived to gratify his own ambition and malice, was a heavy charge upon the new patriarch. And as men are apt to form severe judgments against the authors of mischief to those in their own circumstances, it might have been expected, that Archbishop Laud would not have discovered the least approbation of that mercy which spared the life of the new patriarch after his fall, and condemned him to imprisonment rather to prevent his death from the fury of the multitude, than as a punishment. But to shew how little the Archbishop favoured sanguinary methods, though still calumniated on this score by his enemies, hear his christian and temperate expression. "I heard," says he, (in a letter to Mr. Pocock, dated April 8, 1640) "before your letters came to me, that the patriarch who succeeded Cyril, was like to suffer. And certainly he deserved it, and that in a severer manner than is fallen upon him. Yet I cannot but say there is charity, and perhaps wisdom, in preventing the execution that might otherwise have fallen upon him."

And now to return to Mr. Greaves. It will
not,

not, perhaps, be thought a very great indecency, that the affairs of a person, who had the largest share in Mr. Pocock's friendship, take up so much room in this account of his life. I shall therefore let the reader know a little further how Mr. Greaves employed himself in Egypt, and what requests he sent thence to Mr. Pocock, besides those already mentioned. He was now, as a very learned person hath observed *, travelling in that country, with designs as great as those of Pythagoras, Plato, or any other of the ancient Greek philosophers, who went thither in the search of knowledge. And as the methods he made use of to obtain it were much more exact than theirs, so his industry was indefatigable. He made a collection of an infinite mass and variety of hieroglyphics †; considered all the rarities he met with in architecture; took a most accurate account of all the monuments of antiquity, and the several inscriptions he found; and diligently inquired into all the works of nature, which seem rare and wonderful. Twice he went from Alexandria to Cairo, and both times measured the three famous pyramids, which are near that place, and that with an exactness incomparably beyond whatever had been attempted there before; using, for that

* Vita Joan. Gravii, p. 7.

† Mr. John Greaves's Pyramidographia, p. 142.

purpose, besides other instruments, a radius, ten foot long, most accurately divided. And as he ascended by the degrees on the outside, to the top of the greatest pyramid; so by the narrow passage on the north side of it, he entered to the very center of it; where, taking with the utmost niceness, all the dimensions of the spacious marble chamber, in the midst of which is the tomb of Cheops, or Chemmis, the supposed founder, he fixed a standard for adjusting measures to all posterity. An expedient much desired by learned men, but never taken care of by any before him *. At Cairo, nothing rare or curious could escape him, as appears from his account of hatching chicken there in ovens, printed long after his death, by the care of his great friend, Sir George Ent †. Neither was he discouraged from travelling many miles in the Libyan deserts, partly to view the several pyramids that stand there, but principally to see the mummies, several of which he opened and accurately examined, taking exact notice, as of the substance of each, so of the make of the coffin, the linen ribbands or bandages about the body, and the scroles, full of mystical characters, that were fastened to it; and concluding from these, as well as the measures of the

* Pyramidographia, p. 94.

† Philosophical Transactions, Num. 137, p. 923.

marble tomb in the pyramid afore-mentioned, that nature doth not indeed languish in her productions, as some imagine, but that the men and women of this age are of the same stature with those who lived near three thousand years ago. And as such enquiries were his business by day, so when the weather proved clear, he allowed himself very little sleep at night; making accurate observations wherever he came, of many phænomena in the heavens, especially such as were serviceable to rectify geography, by giving the true longitude and latitude of places. In one of Mr. Greaves's journeys from Cairo to Alexandria, between Rosetto and Alexandria, an accident befel him, which might have proved of dangerous consequence. He, with some English and French, fell into the hands of the Arabs, who robbed them. But Mr. Greaves's loss was inconsiderable, if we except that of a fair manuscript of Euclid, in Arabic, with vowels. This happened to him in January, 1638-9.

Of these employments in Egypt, Mr. Greaves, from time to time, gave Mr. Pocock an account, and pursuant to the same designs, he requested his assistance in some matters of the like nature to be transacted at Constantinople. He desired him to be careful in procuring for him several observations, especially of eclipses, which were to be made by Dr. Cerigo, at Galata, by a Ragusa

gusa doctor, who went with the army to Bagdat, and by a certain consul of his acquaintance at Smyrna; also to consult a manuscript, not to be bought, in the hands of Seignior Dominico, concerning the topography of Egypt, and to transcribe thence several things, particularly such as related to the Feddanes, which is the measure by which that country is divided. Moreover, he recommended to his particular care some marble stones, having inscriptions, which were to be sent by the general ships into England; and also requested him to be at the pains of noting some things that had been omitted by him at Constantinople concerning the composition of their ink, the Turkish way of writing, their manner of letting houses, and making contracts. Lastly, he desired Mr. Pocock, if he could possibly, to measure the west end of S. Sophia very exactly, with a very fine small wire of brass or iron. He had done it himself with a line of packthread, which, because it sometimes stretches about half a foot, he could not depend upon. "You must," adds he, "with many circumstances, describe the place which you measure, that if any should desire to do it hereafter, they may take the very same without erring." So wonderfully exact was this great and good man to give information in such things that might be depended on.

Besides all this, there was yet another business which

which he requested of Mr. Pocock, and that was, his examination of a Latin Ode, lately made by him on a victory, obtained by the Great Duke of Tuscany, over the united strength of the Corsairs of Barbary. This Ode, he desired him carefully to peruse, and to send his opinion of it in a letter, that might meet him on his return to Italy, where he designed to make use of it. And the end, he said, which he had in composing it was, besides the doing an act of gratitude for the like honour, lately done by one of that Court to his Majesty of England, by this means to gain admission to the Medicean Library, which he had found, by experience, when formerly at Florence, to be shut to strangers. A library, famous for a great variety of excellent Greek manuscripts; from one of which the genuine epistles of S. Ignatius have, by the care of Isaac Vossius, been published to the world, after they had been lost for some ages. Three copies of this Ode he sent to Mr. Pocock, for fear of miscarriage, two of which, I find, came to his hands. It is addressed, *Serenissimo, Potentissimoque, Principi, Magnæ Hetruriæ Duci*, and begins in this manner:

Tyrrheni Domitor Maris, Metusque
Classis Barbaricæ, nimis potentis.

Mr. Pocock's friends about this time, viz. 1639, began to press him, by letters, to think of returning home. Mr. Greaves, from Alexandria, in his
last

last letters, had advised him not to devote himself so much to his oriental studies as to forget his hopes and his fortunes at home. And Mr. Charles Fettiplace, a Turkey merchant, residing in London (who took care to receive his money from the Archbishop, and the college, and to give him bills for it at Constantinople), acquainting him, in a letter, with some preferments lately bestowed on his friend, Mr. Thomas Greaves, had desired him to consider that his great patron was mortal, like other men, and that therefore, he should by no means absent himself unnecessarily, and lose the opportunities of improving his favour to the best advantage. The Archbishop also, in many successive letters, had been quickening him in this respect. In one, dated March 4, 1639-40. "I am now going," says he, "to settle my Arabic lecture for ever upon the University. And I would have your name in the deed, which is the best honour I can do for the service." Mr. Pocock excused himself for some time, as waiting the coming of his old Arab from Aleppo, writing, that he purposed to set forward for England some time the following summer. And with this the Archbishop rested satisfied. Accordingly, in August, 1640, he went on board the *Margaret*, after near four years stay at Constantinople, which had cost him between five and six hundred pounds.

He did not design to return to England entirely
by

by sea, but rather to make his way through part of Italy and France. It appears, that he intended, before his setting out, to land at Leghorn. For he had provided himself, before he left Constantinople, with letters of credit to some merchants in that city. That he was at Genoa, he would often tell his friends, relating to them somewhat that passed there; which well deserves a very serious reflection. During some stay he made in that place, there was on a certain day a religious procession, which went through the streets with all the ceremonious pomp that is usual on such occasions. And as he stood in a convenient place, to take a view of it, he was surprised with the discourse of some persons, at a little distance, who talked in Arabic. They were a couple of slaves in chains, who being confident that nobody could understand the language they spake in, expressed their opinions of what they saw with all manner of freedom. And as they rallied the pageantry they beheld, with a great deal of wit, so from it they took occasion to ridicule Christianity itself, and to load it with contempt. So unhappy has the Church of Rome been in her practices on the Christian religion: for whilst, to serve some worldly designs, she hath laboured to engage the minds of the vulgar sort, by empty shews, and superstitious solemnities, she hath, by those corrupt additions, exposed what is infinitely rational, wise
and

and good, to the laughter and reproach of infidels, who will not take the pains to distinguish in the professors of christianity, what hath, indeed, the warrant of the gospel, from what hath not.

A little after Christmas he came to Paris, where, doubtless, he conversed with several eminent men, though no account is to be met with of any conference he had with more than two. One of these was Gabriel Sionita, the famous Maronite, who then resided at that place. With him he had much discourse about Oriental learning, and, without question, was very welcome to him, not only because of his great skill in those matters, and the very considerable pains he had formerly taken about the Syriac Epistles, but for the honourable mention he had made of this very learned man, in the preface to that work. The other, whom I am also assured he visited there, was the most learned Hugo Grotius, then ambassador at the court of France, from the crown of Sweden, to whom he could not but be very acceptable, as upon several accounts, so particularly, on that of the relation he stood in to a person, for whom Grotius had all imaginable esteem and reverence, the Lord Archbishop of Canterbury. And doubtless the troubles, which had lately begun to fall on that great prelate, and the black cloud, which now hung over the Church of England in general, were the subject of no small part of their conversation.

But there were other things, about which he was willing to discourse with this great man. Mr. Pocock, while he continued in the East, had often lamented the infatuation, which so great a part of the world lay under, being enslaved to the foolish opinions of that grand impostor Mahomet. He had observed, in many that professed his religion, much justice, and candour, and love, and other excellent qualities, which seemed to prepare them for the kingdom of God: and therefore, he could not but persuade himself, that, were the sacred doctrines of the Gospel duly proposed to them, not a few might open their eyes to discern the truth of it. Something, therefore, he resolved to do towards so desirable an end, as he should meet with convenient leisure; and, he could not think of any thing more likely to prove useful in this respect, than the translating into Arabic, the general language of the East, an admirable discourse, that had been published in Latin, some years before, concerning the truth of Christianity. With this design he now acquainted Hugo Grotius, the excellent author of that treatise*; who received the proposal with much satisfaction, and gave him a great deal of encouragement to pursue it. And Mr. Pocock's aim in this matter being only the glory of God, and the good of souls, he made no

* Grotii Epistolæ Gulielmo Fratri, Num. 534.

scruple at all to mention, to that learned man, some things, towards the end of his book, which he could not approve, viz. certain opinions, which, though they are commonly, in Europe, charged on the followers of Mahomet, have yet no foundation in any of their authentic writings, and are such as they themselves are ready, on all occasions, to disclaim. With which freedom of Mr. Pocock, Grotius was so far from being displeased, that he heartily thanked him for it; and gave him authority, in the version he intended, to expunge and alter whatsoever he should think fit.

Upon this occasion, these two learned men entered into a long discourse concerning the state of things in the East, and the reasons why the holy religion of Jesus Christ was so far from gaining ground in those countries, that it was treated there, by unbelievers, with great contempt. Mr. Pocock mentioned several things, which he observed to be thus fatally mischievous: but amongst them all, he told him, there was nothing more so, than the many schisms and divisions of those that own the name of Christ, who ought to be “as one fold under one shepherd.” As Grotius very easily believed what Mr. Pocock thus reported; so it inspired him with new resolution and courage, to pursue the design he was engaged in, to promote, as far as he was able, the peace and union of the Christian world. A glorious undertaking,

taking, and such as highly deserves the most zealous endeavours, and the most fervent prayers of all that love the Lord Jesus Christ with sincerity; though some of the measures, which were followed by that most learned man, are not to be justified. For though we are to do what lies in us for the sake of Christian peace, we are not to yield up the truth, even for obtaining that most desirable blessing: we must not, we cannot, part with truth.

In a short time Mr. Pocock left Paris, and came for England; where taking London in his way to Oxford, he found, what he had heard several reports of before, namely, a great change of affairs since he left the nation, and a sad face of things. A turbulent party among the Scots, who, when upon very groundless pretences they had armed themselves the last year, had met with all the kindness and satisfaction, which a very gracious prince could give them; renewing their sedition, had now invaded the Northern parts of the kingdom. And in the Parliament, which was convened to find out the proper means of sending these disorderly and ungrateful people home, too many there were, who were so far from promoting a just defence against them, that some of them approved, and others resolved to make use of their designs. This unhappy correspondence between those that raised these troubles, and several of them

them that were now called upon, as only able to quiet them, disappointed all the peaceable endeavours of a pious and good king, and even began to shake the very foundations of the kingdom. The thing that was now first, and most violently attacked, was the ecclesiastical government, established by law. This hierarchy, as it is agreeable to the word of God, and warranted by the constant practices of the Church of Christ, in all places, and at all times ; so it had, for fourscore years, reckoning from the beginning of Queen Elizabeth's reign, stood both the glory and the defence of the Church of England. And, as a learned gentleman was pleased to express his sense of the matter*, upon the account of its antiquity alone, it must be concluded now to need repair. But repairing or mending was but a mean attempt, for the violent zeal of some others. Wherefore they were for making an utter destruction of all the roots and branches of it, even a total abolition. That this last course might be taken was earnestly desired † by such as, doubtless, had made a deep search into the nature of the thing ; to wit, some thousands of tradesmen, in and about the city of London, who were ready also to demand, what they thus re-

* Mr. Grimston's speech in the House of Commons, February 9, 1640. Nalson's Collect. vol. i. p. 771.

† London Petition, presented December 11. Nals. Coll. vol. i. p. 666.

quested,

quested, at the doors of the Parliament. And these were soon seconded by five and twenty hundred Kentishmen*, who had found, by experience, as they said in their petition, "episcopacy to be very dangerous, both to Church and commonwealth. The ecclesiastical government itself being thus struck at, it could not be expected, that the governors should escape. Accordingly, the chief of these, the Archbishop of Canterbury, was early accused of high treason; and several of those, who had been justly punished in the courts wherein he was concerned, for seditious and immoral practices, were let loose against him, to worry him even to death.

The Archbishop, having been ten weeks in the custody of Mr. Maxwell, Gentleman Usher of the Black Rod, waiting for the charge, which was to be brought up against him, was committed to the Tower, March 1, 1640, about which time, or a little after, Mr. Pocock came to London. And he thought himself under the same obligation to go and pay his duty to his patron, now in this confinement, as if he had been still one the height of his former prosperity, either at his palace at Lambeth, or his lodgings in Whitehall. Being admitted to his presence, doubtless, the vast diffe-

* Kentish Petition, presented January 12. Nalson's Coll. vol. i. p. 720.

rence of circumstances, which he now beheld, from those he had formerly seen him in, could not but fill his mind with the just sense of the uncertainty of human greatness, and the transitoriness of worldly honour and power, even when established upon innocence and virtue. He now saw a man, who, besides his high station in the Church, had been for many years the favourite of a great and good prince; a man, whose advice was most followed in affairs of state, which he still gave, according to his best wisdom, and with undoubted integrity; a man, whose requests to the throne, were seldom or never denied; for it was manifest, that he managed no private interest for himself or his relations; but had long devoted all that he had to the public good: this man Mr. Pocock now saw fallen from that eminence, on which he stood, become the object of popular hatred and contempt, reproached, accused, and shut up in prison, there to expect the bitter effects of the malice of his enemies, and the madness of the people.

The Archbishop received Mr. Pocock with many expressions of a very great esteem, and a most hearty kindness; he thanked him for the pains he had been at, in procuring so many curious manuscripts for him in the East, and for the several accounts of things, which, from time to time, he had sent him thence; he told him, that he very well knew, what that diligence, together with an
extraordinary

extraordinary piety and learning, deserved from him; that he had firmly purposed to make a just acknowledgment of all, by some considerable preferment on his return; and that the impossibility of doing it, which he was now reduced to, was such an addition to his other afflictions, as very sensibly touched him. Mr. Pocock, who could not but be much affected with so obliging a discourse, returned him thanks, both for the favours he had already conferred on him, and for those which he had further designed for him. And lamenting the unjust usage he had met with, and the imprisonment he now suffered, he delivered to him a message relating to both, which Hugo Grotius had charged him with, when he waited on him at Paris. It was the humble advice and request of that learned man, that his Grace would find out some way, if possible, to escape out of the hands he was now in, and pass to some place beyond the seas, there to preserve himself for better times; at least to obtain some present security from the malice of his bitter enemies, and the rage of a deluded people. This, Mr. Pocock told him, that excellent person had earnestly pressed him to move his Grace to, as soon as he should be able to have access to him; and he hoped the thing would appear so reasonable to him, that he would neglect no means or opportunity that might be offered, to put it in execution.

Though this was a course which had been lately followed by some other great men, particularly by the Lord Keeper of the Great Seal, and by one of the principal Secretaries of State; the former having withdrawn himself into Holland, the latter into France; the Archbishop, as soon as it was thus proposed to him, declared his resolution against it. “I am obliged,” said he, “to my good friend Hugo Grotius, for the care he has thus expressed for my safety; but I can by no means be persuaded to comply with the counsel he hath given me. An escape, indeed, is feasible enough; yea, ’tis, I believe, the very thing which my enemies desire; for every day an opportunity for it is presented to me, a passage being left free, in all likelihood, for this purpose, that I should endeavour to take the advantage of it. But they shall not be gratified by me, in what they appear to long for; I am almost seventy years old, and shall I now go about to prolong a miserable life, by the trouble and shame of flying? And were I willing to be gone, whither should I fly? Should I go into France, or any other Popish country, it would be to give some seeming ground to that charge of Popery, they have endeavoured, with so much industry, and so little reason, to fasten upon me. But if I should get into Holland, I should expose myself to the insults of those

“sectaries

“ sectaries there, to whom my character is odious,
“ and have every Anabaptist come and pull me
“ by the beard. No, I am resolved not to think
“ of flight; but, continuing where I am, patiently
“ to expect and bear, what a good and a wise
“ Providence hath provided for me, of what kind
“ soever it shall be.”

Having thus discharged his duty to his great patron, Mr. Pocock hastened away from the tumults and noise of London, to seek for peace and rest at Oxford, where he had the satisfaction to find that his Arabic lecture would no longer depend on the uncertainties of an aged life, pursued too by the most industrious malice, being now settled to perpetuity. For the good Archbishop, foreseeing the storm that was about to fall upon himself, had lately sent a grant to that University of about a fifth part of his lands, lying in Bray, within the county of Berks, for the maintenance of this lecture for ever: the other four parts being likewise settled on the town of Reading, the place of his nativity, for charitable uses there. The grant from the Archbishop to the University of Budd's pastures, at Bray, aforesaid, for the perpetual endowment of an Arabic lecture, bore date June 6, in the 16th of Charles I. 1640, and was registered in Chancery the 18th of the same month. The grant was not direct, but conveyed through the hands of two trustees, viz. Adam Fortescue and

and William Dell, both of Lambeth, Esquires. And, I suppose, the reasons of constituting this trust was, that the grant running to the Chancellor, &c. the Archbishop, who was then Chancellor, must otherwise have granted to himself. The trustees devised the pastures above mentioned to the University of Oxford, June 13, 1640.

On the 6th of November following, the munificent Archbishop made another present of manuscripts to the University of Oxford; six of which were Hebrew, eleven Greek, thirty-four Arabic, twenty-one Latin, two Italic, and two English, besides five Persick, one of which, written in very large folio, contained the History of the World, from the Creation to the end of the Saracenick Empire; in all eighty-one. Together with these he sent a most affectionate letter, deploring the iniquity of the times, and the state of the Church, concluding, with most ardent prayers for the peace and prosperity of that University. This letter was dated November 6, just four days after the first sitting of the long Parliament, and less than six weeks before the Archbishop's commitment to the Black Rod. This donation is the more pertinent to our main story, as it is probable that most of these manuscripts had been procured by Mr. Pocock and his dear friend Mr. John Greaves.

Mr. Pocock, now at Oxford, applied himself with as much cheerfulness as those melancholy times

times would admit of, not only to the duties of his lecture, but to several other designs, both in Arabic and Rabbinical learning: and, indeed, it was impossible for him to do otherwise, if he would now answer the expectation which every body had of him. His great abilities were very well known before he went from England; and it could not but be concluded, that in the many years he had spent in the East, he had made a vast improvement in all the learning of those countries. Wherefore, upon his coming home, great matters were expected from him by the learned men of this and other nations. This, in part, appears from an epistle which his old friend, Gerard Vossius sent him*, together with a present of some books, lately published by him, as soon as he heard of his arrival at Oxford. "I give thanks unto God," said he, "for your safe return, as upon the private
" score of our friendship, so upon the public
" account, because I well perceive how great
" advantages the republic of letters, and the
" Church of God, may receive from you. For, if
" for more than fifteen years ago, you could ac-
" quit yourself so well, what may we not hope
" from you now, that age, and the industry of so
" many years, have much increased your know-
" ledge, and ripened your judgment? Your re-

* G. Vossii Epistolæ, Num. 425.

“ turn, therefore, I congratulate to yourself, to
“ Oxford, and to all England; yea, and to the
“ whole learned world.”

That which was most likely to lessen his diligence in preparing any thing for the public view, was that diffidence of himself, and his own labours, which his great modesty and humility still suggested to him; whereby he was, upon all occasions, very prone to fancy, that none of his performances could be of value and usefulness enough, to justify the publication of them. However, upon the earnest request of his friends, and the representations they made to him of the services he was capable of, he was contented to proceed, and he now laid the foundations of several very considerable works, which, some years after, were made public, being ready, as he tells Gerard Vossius, in his answer to the letter but now mentioned *, to put his hand to any business, concerning which he should be satisfied, that it would be of the least benefit to the commonwealth of learning.

This year, viz. 1641, a correspondence began between Mr. Pocock and two learned men, Jacobus Alting, a foreigner, then in England, and Mr. John Selden. The latter of these was then preparing for the press some little part of Euty-

* Clar. Virorum ad G. Vossium Epistolæ, Num. 336.

chius's Annals, in Latin and Arabic, which he published the year following, under the title of *Origines Alexandrinæ*; and on this account wanted Mr. Pocock's assistance in collating, and extracting from Arabic books at Oxford. The occasion Mr. Selden had for his services, then and afterwards, produced a friendship, that proved of singular use to him on several urgent affairs, as will appear in the course of his story. He had endeavoured, when in London, to wait on Mr. Selden; but was prevented by the other's constant employment. But Providence soon supplied him with an opportunity, which he before sought in vain. The following year added another very learned correspondent, to those before mentioned, which was John Henry Hottinger, of Zurich, who, a little before, had seen and known Mr. Pocock in England. He was then employed in translating the *Chronicon Samaritanum*, which he brought out of Holland, and shewed to Primate Usher here, who then pressed him to render it into Latin. It appears also from Hottinger's letter, that he was incited to turn the Helvetic Confession into Arabic, by hearing from Hugo Grotius, at Paris, that Mr. Pocock had done the same by his book, *De Veritate Religionis Christianæ*; and thereupon, he earnestly begs directions for that work.

The

The war, which broke out this year, viz. 1642, interrupted all correspondence between him and the learned, both of our own, and other nations, and also made Oxford itself an improper place for study. Its antient quiet was now lost, and nothing to be heard there, but the noise of arms and armed men. For in the month of July, the members of that University, having exposed themselves to the indignation of the two Houses of Parliament, by advancing all the money they had in their public treasuries, and much out of their own purses, for the service of the King, who was then at York; were obliged, as soon as they understood that the Earl of Essex began to march with an army, to begin to think of their own safety. And accordingly, being authorised, as well by a proclamation against the rebels, as by particular messages sent to them from his Majesty, some hundreds of them immediately put themselves in arms, and were soon after joined by two hundred horse, under the command of Sir John Byron. About two months after, these forces being drawn out for the King's service in other parts, some troops of the Parliament side, took possession of Oxford, and there, under the command of the Lord Say, did what they thought fit; till, in a little time, his Majesty marched thither with his foot, after the battle at Edge-Hill, and ordered it to be made a garrison, which

which it continued to be, and also the ordinary residence of the court to the end of the war. The military state the University was then in, and the hurry that attended it, suffered Mr. Pocock to make but small advances in the designs he had undertaken. And in a short time, his mind was diverted to other matters: for, in the year 1643, the rectory of Childry, a living of a very good value in the county of Berks, becoming vacant, he was presented to it by the President and Fellows of Corpus-Christi College, the patrons of it. As this was an evidence of the esteem, which that learned society had for this worthy member; so, doubtless, it could not but be very agreeable to his inclinations: for Childry being about twelve miles from Oxford, he could conveniently live upon his parsonage, and perform the several duties he was obliged to there, and yet at the proper times repair to the University, and read his lectures. Though, indeed, at present, there was no room at all for such exercises; the minds of those who were to frequent them, being filled with the thoughts of other matters, and the public schools taken up for provisions and warlike stores.

SECTION III.

MR. POCOCK being now a country clergyman, set himself, with his utmost diligence, to a conscientious performance of all the duties of his cure; labouring for the edification of those committed to his charge, with the zeal and application of a man, who thoroughly considered the value of immortal souls, and the account he was to give. He was constant in preaching, performing that work twice every Lord's Day. And because the addition of catechizing, which he would not neglect, made this a burthen too heavy to be always borne by himself, he sometimes procured an assistant from Oxford, to preach in the afternoon. His sermons were so contrived by him, as to be most useful to the persons that were to hear them. For though such as he preached in the University were very elaborate, and full of critical and other learning; the discourses he delivered in his parish, were plain and easy, having nothing in them, which he conceived to be above the capacities, even of the meanest of his auditors. He commonly began with an explanation of the text he made choice of, rendering the sense of it as obvious and intelligible, as might be: then he noted whatever was contained in it relating to a good life; and

and recommended it to his hearers, with a great force of spiritual arguments, and all the motives, which appeared most likely to prevail with them. And as he carefully avoided the shews and ostentation of learning; so he would not, by any means, indulge himself in the practice of those arts, which at that time were very common, and much admired by ordinary people. Such were distortions of the countenance and strange gestures, a violent and unnatural way of speaking, and affected words and phrases, which being out of the ordinary way, were therefore supposed to express somewhat very mysterious, and, in a high degree, spiritual. Though no body could be more unwilling than he was to make people uneasy, if it was possible for him to avoid it; yet neither did his natural temper prevail with him, nor any other consideration tempt him, to be silent, where reproof was necessary. With a courage, therefore, becoming an ambassador of Jesus Christ, he boldly declared against the sins of the times; warning those who were under his care, as against all profane and immoral practices, so against those schisms and divisions, which were now breaking in upon the Church, and those seditions which aimed at the subversion of the state. His whole conversation too was one continued sermon, powerfully recommending, to all that were acquainted with him, the several duties of Christianity. For

as

he was "blameless and harmless, and without rebuke;" so his unaffected piety, his meekness and humility, his kind and obliging behaviour, and great readiness, upon every occasion, to do all the good he was capable of, made him shine as "a light in the world."

A minister that thus acquitted himself, one would think, should have met with much esteem, and all imaginable good usage from his whole parish; but the matter was otherwise; he was one of those excellent persons, whom the brightest virtue hath not been able to secure from an evil treatment; yea, that upon account, even of what was highly valuable in them, have been contemned, reproached, and injuriously handled. Some few, indeed, of those under his care, had a just sense of his worth, and paid him all the respect that was due to it; but the behaviour of the greater number was such, as could not but often much discompose and afflict him. His care not to amuse his hearers, with things which they could not understand, gave some of them occasion to entertain very contemptible thoughts of his learning, and to speak of him accordingly. So that one of his Oxford friends, as he travelled through Childry, inquiring, for his diversion, of some people, who was their minister? And how they liked him? Received from them this answer: "our parson is
"one Mr. Pocock, a plain, honest man; but
"master;"

“master,” said they, “he is no Latiner.” His avoiding, as he preached, that boisterous action, and those canting expressions, which were then so very taking with many lovers of novelty, was the reason that not a few considered him as a weak man, whose discourses could not edify, being dead morality, having nothing of power and the spirit. But his declaring against divisions, sedition, and rebellion, was most offensive, and raised the greatest clamour against him. Because of this, such in his parish, as had been seduced into the measures of them, who were now endeavouring the overthrow, both of Church and State, were ready, upon every occasion, to bestow on him the ill names, then so much in use, of, “a man addicted to railing and bitterness; a malignant and one Popishly affected.” But disesteem and reproachful language were not the only grievances which this good man suffered under. That income, which the laws of God and man had made his just right, and which he always endeavoured to receive, with as much peace as might be, was thought too much for him, and they studied to lessen it in all the ways they could: besides, what they called outwitting him in his tithes, of the contributions and great taxes which were frequently exacted, a sum much beyond the just proportion was still allotted to him; and when any forces were quartered in
that

that parish, as considerable numbers often were, he was sure to have a double, if not a greater, share.

This usage could not but seem very strange to a man, who had been treated with respect and civility, by all sorts of persons whom he had hitherto conversed with : and it was impossible for him to reflect upon such unsuitable returns, without a great deal of disquiet, and very melancholy thoughts. The barbarous people of Syria and Turkey, whom he formerly complained of, appeared to him now of much greater humanity than many of those he was engaged to live with. There his exalted virtue had won upon Mahometans, and made even Jews and Friars revere him ; but these charms had, at this time, a contrary effect on the pretenders to saintship and purer ordinances at home. And he, who, when at Aleppo, still longed to be in England, as the most agreeable place in the world, now considered an abode in the East as a very desirable blessing. Yea, to such a degree of uneasiness did the public calamities, and the particular troubles he was every day exercised with, at length carry him, that he began to form a design of leaving his native country for ever, and spending the remainder of his days either at Aleppo or Constantinople : in which places, from his former experience, he thought he might promise himself fewer injuries, and more quiet

quiet and peace. But upon further consideration, and a due use of those succours, which both reason and religion afforded him, he fortified his mind against the force of all such trials, and learned “to possess his soul in patience.” He very well knew, that it is the part of “a good soldier of Jesus Christ, to endure hardship,” and that he that hath devoted himself to the work of the Gospel, must be ready in “afflictions and distresses, by honour and dishonour, by evil report as well as good, to approve himself a minister of God.” He considered too, that his case was not singular, but such as was common, at that time, to almost all others of the same calling, throughout the nation, who would not humour the people in unreasonable things, nor descend to unlawful compliances. And he was very well satisfied, that all the evil, that comes to pass in the world, is still overruled by the Providence of that all-wise God, who, in the moral as well as the natural world, brings light out of darkness, and order out of confusion, and who will make “all things work together for good to them that love him.” Upon such reflections as these, therefore, he resolved to stand his ground, and to persevere in a faithful discharge of all the duties he was called to, notwithstanding all the difficulties that attended it. Having thus laid aside all thoughts of a remove, to ease himself of the cares of house-keeping, and the management of a

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family, and to have the comfort of an agreeable partner, amidst the troubles he was exposed to, he began to think of a wife. And Providence directed him to the choice of a very prudent and virtuous gentlewoman, namely, Mary, the daughter of Thomas Burdett, Esq. of West Worlham, in Hampshire, whom he married about the beginning of the year 1646, and by whom God was pleased to bless him with nine children, six sons and three daughters.

At the same time that Mr. Pocock underwent so many uneasinesses at Childry, his affairs were in a yet worse condition at Oxford: where, though he attended his lecture with as much diligence as the present state of the University would admit of, his salary was wholly detained from him. For Archbishop Laud, after almost four years imprisonment in the Tower (notwithstanding such a defence of himself against all the crimes with which he was charged, as will be a lasting monument both of his innocence and great capacity) being put to death by an ordinance of Parliament, they that had thus gotten his life were for disposing of his estate, which had been sequestered some time before; and into the list of that they took, besides several other lands given by him to pious and charitable uses, Budd's pastures, in the parish of Bray, which had been settled by him for this Arabic Lecture. The seizing a revenue, which had been applied to so excellent a purpose,

purpose, was not only a manifest injustice, but might well be understood to be such a contempt and hatred of learning, as the authors of it, one would think, should, even for their own credit in the world, by no means have consented to: or, if they had taken possession of that estate, by mistake, they should have been ready, on the first application to them, to deliver it up again. But the matter was otherwise; for notwithstanding Mr. Pocock's endeavours, who took care to let them understand the true state of the case, they would not be prevailed on to discharge it. It appears, from the copy of one of his letters, written by him on this occasion, that he let them know "how useful that
" sort of learning is, which the income of those
" lands was designed to promote, both to divinity
" and other commendable studies; what reputation
" it now had in most universities beyond the seas,
" and what large salaries had been appointed in
" several of them, for the encouragement of it." He also laboured to make them sensible, "that,
" besides the settlement of the founder, which was
" made with all the formalities the law required,
" he had also an equitable right to what he
" claimed. For, as his continuance at Aleppo,
" which first recommended him to the choice of
" the Archbishop, had been a thing of charge and
" difficulty to him; so, to qualify himself better
" for this employment, he had been at the hazard

“ of a voyage to Constantinople, the necessary ex-
“ pences of which amounted to a sum sufficient,
“ even for the purchase of a revenue for life, of
“ much greater value.” But all these representa-
tions were of no force with the people he had to
deal with ; and, doubtless, they would not have
delivered up his right to him, had not some other
method been thought of by his friends, whereby to
obtain it.

The learned Mr. John Selden, at that time, one
of the burgesses in Parliament for the University
of Oxford, had long entertained a particular esteem
for Mr. Pocock, and was, as appears above, much
obliged to him, having frequently borrowed of him
several manuscripts, and other books, not to be
gotten elsewhere, and also often received from him
satisfaction in considerable difficulties, relating to
oriental learning. Mr. John Greaves, therefore,
(who had likewise a large share in the friendship
of that great man), being in London, made him
acquainted with this injury that was done, not only
to Mr. Pocock, but to learning itself, and desired
his assistance in the redress of it. Nobody could
be more ready than Mr. Selden was, to grant this
request. He told him, that he had a due sense
both of the injustice and scandal of this proceed-
ing, and that the persons concerned in it could
have no countenance for it from the order of Par-
liament, by which they pretended to act. “ For
“ the

“ the sequestrations, appointed by it, could only
“ relate to particular persons, as Seius and Sem-
“ pronius,” to use his own expressions on that oc-
casion, “ and not to corporations, which was the
“ case of these lands.” He also promised, that he
would himself search the rolls, where the donation
was recorded, and make the best use of it he could,
when he had found it.

While this was transacting for Mr. Pocock in
London, his friends in Oxford were careful also to
do him all the service they were capable of. Dr.
Langbaine, the very worthy Provost of Queen’s
College, was at the pains himself of drawing a long
instrument in Latin, wherein the course taken by
the Archbishop, effectually to settle these lands, was
at large, and very particularly recited; and also a
formal grant from that body inserted, of all the
profits issuing out of them to Mr. Pocock, during
the time that he should continue to be Arabic Lec-
turer; and this instrument, being proposed by him
and some others in congregation, with unanimous
consent had the seal of the University affixed to it.
What was thus done for him by his friends, was
abundantly sufficient to clear his title to the satis-
faction of all reasonable men. But lest all this
should not be effectual, Mr. Selden, with much
earnestness, recommended the matter to some of
the leading men of that time, in whom he had a
considerable interest, and, by their means, this
salary

salary was at length restored to Mr. Pocock, after it had been detained from him about three years. This restitution was effected about the middle of the year 1647. And I have reason to suppose, that Dr. Langbaine's good offices, above-mentioned, (to which he was strongly incited by T. Smith, a Fellow of his own College, and a friend of Mr. Pocock's), was the foundation of that friendship which continued between him and Mr. Pocock for the remainder of their lives.

This same year, viz. An. 1647, he and his family, at Childry, were delivered from a ruin, that threatened them, by the diligence and interest of his excellent friend, Mr. John Greaves. For Mr. Pocock being considered as a malignant, some of the forces for the Parliament, which had now carried all before it, grievously oppressed him by free quarter, and other violence; and such a treatment he was to expect, as often as any troops should come into those parts. Hereupon he complains to his friend Mr. Greaves, by letter, who, by the assistance of Dr. Ent, procured him a protection, under the hand and seal of my Lord Fairfax, dated at Windsor, Dec. 5, 1647, by which all officers and soldiers are forbid to plunder his house, or take away his horses, sheep, or other cattle or goods, or to offer violence to his person, or the persons of any of his family. Constables also, and quarter-masters, are, by the same instrument,

ment, forbid to quarter upon him above his just and due proportion. And, to crown this good office, Mr. Greaves would be at all the expences that attended the procurement of this protection.

It was indeed a singular good providence for Mr. Pocock, under the troubles and difficulties he met with in these times, that he was provided with so many useful and active friends. For, besides his own natural modesty and meekness, which disqualified him from stirring effectually in his own behalf, his long absence from England had made him a stranger even to the common remedies against oppression; and his only methods, for redress, were to complain, from time to time, to his friends, of his hard usage.

Being delivered out of these difficulties, he had but very little time to breathe, before a fresh occasion was given for the exercise of his own patience, and of the kindness of his friends. For now the Visitation of the University of Oxford was coming on, which, under the pretence of reformation, threatened the utmost severity to all persons of that body, who had manifested any loyalty to the King, or zeal for the Church. In the Articles of Oxford, indeed, when that city was delivered up by Sir Thomas Glenham to General Fairfax, express provision had been made, that all the members of the University should enjoy their ancient rights and privileges, notwithstanding any thing
done

done by any of them, relating to the unhappy war between the king and the parliament. But such agreements were very weak bonds to restrain them, who having the power entirely in their hands, were now resolved both to gratify the ambition and the avarice of those that depended on them, and to satisfy their own revenge. On the 1st day of May, therefore, in the year 1647, an ordinance of Parliament was made, whereby of twenty-four persons therein named, and five or more had authority given them to be visitors of that University, for the hearing any determination of all matters and causes they should think fit to enquire into, relating to it, or any members of it: and also twenty Lords and forty-nine of the House of Commons, were, at the same time, appointed to be a standing committee for receiving the reports of those visitors, and hearing all appeals that should be made to them.

Of the visitors thus nominated, ten had been formerly members of that University, and most of them, such as had been expelled, or otherwise punished, for misdemeanours committed in it. The other fourteen were lawyers, and country gentlemen, of known zeal for the cause they were carrying on, amongst whom Mr. Prynne was one of the chief. There could be no doubt at all, but that such as these would be very forward in the execution of this power; as, indeed, they were.

For

For a citation, under the hands of a sufficient number of them, dated the 15th of the same month, was sent to Oxford, commanding “ both
“ the proctors, and all heads of colleges and
“ halls, to appear before them in the convocation-
“ house there, on the fourth day of the next
“ month, between the hours of nine and eleven in
“ the morning.” But the mischief designed, at that meeting, was delayed for some time by the dextrous management of Dr. Samuel Fell, the Vice-chancellor. For whilst Mr. Harrys, one of the visitors, was entertaining his brethren at St. Mary’s with prayers, and a long sermon for the occasion, the hour limited in the citation was passed, and the Vice-Chancellor, having gotten a testimonial of the attendance of those that had been summoned, attested on the place, in due form, by a public notary, immediately dismissed the assembly. This disappointment put the visitors into so much confusion, that they attempted nothing more, till, by an additional ordinance of Parliament, dated the 26th day of August following, they had new powers conferred upon them. But then they applied themselves to the work again, with a great deal of diligence, and never omitted it, till they had forced out a great number of the best and most learned men of the University, and put themselves, and their friends, in their places.

When the violence of these reformers began to
rage

rage at Oxford, Mr. Pocock was on his parsonage at Childry; and there he still continued, as well by the particular direction of his friends, as from his own judgment and inclination. He had frequent accounts sent to him of the troubles many worthy men were in, and the methods made use of to ruin them, and he continually expected a share in the same treatment. And though he was ready, when Providence should call him to it, not only to throw up his lecture, but every thing else that he had, if he could not keep it with a good conscience; he thought himself, however, under no obligation to invite and hasten the danger, by appearing in the University.

The visitors, and their masters of the committee, having other employment, no notice was taken of him for several months; but at length something extraordinary fell out, which brought him on the stage. Dr. Morris, the Hebrew Professor at Oxford, died of a fever, March 27, 1648. The King, who was then a prisoner in the Isle of Wight, having a full knowledge of Mr. Pocock's sufficiency, and being also moved thereto by the recommendations of Dr. Sheldon and Dr. Hammond, nominated him for the Hebrew Lecture, thus vacant, and for the Canonry of Christ Church annexed to it; but he was not consituted by patent, the King then not having the Great Seal in his power. About this time, likewise, Dr. Payne,
Canon

Canon of the same Church, was turned out, by an order of the committee. And on the 7th of April ensuing, the committee having resolved, that the matter of the answer, put in by the Dean of Christ Church, Dr. Fell, and others the Prebends, whose hands were subscribed to it, was an “ high contempt of authority of Parliament;” and, “ That for an effectual remedy thereof, the said Dr. Fell, Dean of Christ Church, and others the Prebends of Christ Church, who subscribed their names to the said answer, be forthwith removed from their said places.” Then the order immediately proceeds: “ This Committee being informed, that Dr. Morris, one of the said Prebends, and Hebrew Lecturer of the University, is lately deceased, whose hand is subscribed to the said answer, do order that Mr. Pocock be Hebrew Lecturer of the University, in the place of the said Dr. Morris, deceased, and shall receive all profits and dues belonging to the said place. And further order, that the said Mr. Pocock be, and hereby he is, constituted and established a Collegiate Prebend of Christ Church, in the place of Dr. Payne, removed from his prebend’s place, by a former order of this committee. And the said Mr. Pocock shall enjoy and have all the power, rights, emoluments, rooms, and lodgings, by any statute, or custom, or right, formerly belonging to the said

“ Dr.

“ Dr. Payne.” It might seem a matter of difficulty, at this distance of time, to give a full account, how Mr. Pocock, whose absence from Oxford alone preserved him from a summons of the visitors, to take the solemn league and covenant, and consequently from the loss of his Arabic Lecture; I say, how he came to meet with such distinguishing favour at that time from them, who seemed to have so little regard, either to learning or goodness, in others of his principles. But it was chiefly to be imputed to the hearty kindness of an eminent member of that committee, namely, his constant friend, who had been so serviceable to him already, Mr. John Selden. For to him, Mr. Pocock wholly ascribed this unexpected success, in a letter he sent to him some time after. And, indeed, as that learned man found out means to preserve some few of his particular friends in Oxford, from the dangers that then threatened them; so he did all that was possible for him, on behalf of the University in general. This, I find, was gratefully acknowledged by Dr. Langbaine, in a letter written to him about this time. Which, as well in honour to the memory of so great a friend, and patron of Mr. Pocock; as for that it gives so particular an account of the sad state of the University, and the different opinions of some great men in it, at that juncture, I shall here insert, as it was found amongst the papers of the
Lord

Lord Chief Justice Hale, who was one of Mr. Selden's executors*.

“ Most honoured Sir,

“ Notwithstanding those common endearments,
“ by which you have purchased so great an
“ interest in this disconsolate University, and
“ those multiplied favours which you have been
“ pleased to heap upon myself, the meanest of
“ your servants; I could have been content to
“ hug myself in the tacit recordation of both, had
“ not that kind remembrance, which I received
“ from you, by Mr. Palmer, some few minutes
“ since, seconded by the present opportunity of
“ safe conveyance, by Mr. Patrick Yonge, invited,
“ or indeed extorted from me this acknowledg-
“ ment; which is no more mine, than the voice
“ of the public, so far as discretion will permit
“ us to make it public; that however the con-
“ dition of this place be now so desperate, that
“ *Salus ipsa servare non potest*; yet are we all
“ abundantly satisfied in your unwearied care and
“ passionate endeavours for our preservation. We
“ know and confess,

“ Si pergama dextrâ
“ Defendi poterant, etiam hâc defensa fuissent.”

“ Whether it be our unworthiness, as it is our
“ unhappiness, to fall at last, others may better

* This letter is in Dr. Mead's collection, above-mentioned.

“ judge ; but of this we are confident, that, next
 “ under God’s, it must be imputed to your extra-
 “ ordinary providence, that we have stood thus
 “ long. You have been the only *Belli Mora*,
 “ and

“ Quicquid apud nostræ cessatum est mœnia Trojæ,

“ Hectoris (I cannot add *Æneæque*, for you had no second)
 Manu Victoria Graium

“ Hæsit.”

“ By your good arts and prudent manage, our six
 “ months have been spun into two years, and it
 “ has thus far been verified upon us by your
 “ means, *Nec capti potuerunt Capi*. But now the
 “ decretory day is come. *Fuimus*. That tem-
 “ pest, which has so long hovered, has now fallen
 “ so heavy upon our heads, that all our pilots
 “ have forsaken the helm, and let the ship drive.
 “ The Pro-Vice-chancellors, Proctors, and other
 “ Officers and Ministers of the University, have
 “ withdrawn themselves. I might add much, but
 “ I fear this may be too much of this kind, as the
 “ sense of the most and best in this place ; who
 “ fly so high upon the point of loyalty and privi-
 “ lege, as if they were ambitious of suffering. For
 “ myself (and, though I have little correspondence
 “ with particulars, I believe I am not singular) I
 “ could be well enough content to sit down with
 “ a confessor’s place, and not envy my betters the
 “ glory

“ glory of this martyrdom. I cannot think we are
“ bound, by any obligation of law or conscience,
“ from acknowledging my Lord of Pembroke for
“ our Chancellor. But for the new designed proc-
“ tors and heads of houses (Christ Church ex-
“ cepted) we do not see, with submission be it
“ spoken, why those Colleges, to whom the right
“ of election regularly belongs, may not challenge
“ it by virtue of the articles, by which the rights
“ of all, and every of them, is promised to be
“ saved. And though we know the practice of
“ former times is no rule for the present, nor the
“ actions of Kings any laws for Parliaments; yet
“ we cannot choose but observe the difference here-
“ tofore, when, upon occasion, Princes have some-
“ times deposed the Proctors, sometimes preferred
“ heads of houses to bishoprics, they always left
“ the election of their successors free, according
“ to the respective statutes of the University
“ and Colleges, and did not otherwise interpose
“ (though it was thought a point of their prero-
“ gative) than, at most, by letters of recommen-
“ dation, which were many times not obeyed, and
“ that with impunity. But whatsoever you please
“ to command, we must obey. And it will, per-
“ haps, not at all offend our most eager adversa-
“ ries, if we choose to do it rather by suffering,
“ than compliance; which is already the resolu-
“ tion of a good many, and perhaps his turn is

“ not far off, who, though he would not be over
 “ hasty to offer the sacrifice of fools, by a peremp-
 “ tory opposition to an extraordinary and irre-
 “ sistible power, so long as nothing is commanded
 “ which he conceives, in its own nature, simply
 “ unlawful, yet he hopes, he shall never prostitute
 “ his innocency, to purchase the short enjoyment
 “ of a slight preferment, which he values for no-
 “ thing more, than the opportunity it affords him
 “ of freedom in his studies, and thereby (if you
 “ shall at any time do him the honour to com-
 “ mand him) of putting himself in a capacity to be
 “ reputed,

“ Sir,

“ Your most humble, and most bounden servant,

“ G. LANGBAIN.”

“ Queen’s-College, Oxon,
 March 20, 1647-8.”

As this letter gave such a melancholy representa-
 tion of the present condition of affairs in Ox-
 ford; so the transactions that soon followed, in
 that place, would require even more tragical ex-
 pressions, duly to set them forth. For the visitors
 first, and then the Chancellor himself (who came
 thither for that purpose), with a guard of mus-
 keteers, went from College to College, and break-
 ing open the doors of several lodgings, dispossessed
 the rightful owners with the utmost violence.

And now to return to Mr. Pocock: the com-
 mittee

mittee issued an order to the visitors, June the 6th following, to put him in possession of Dr. Payne's lodgings at Christ Church; which was done accordingly. How he relished the manner of his coming into this preferment, we cannot say with certainty. But from the letters of his friends, at that time, it should seem as if he had some scruple on that head. Mr. John Greaves, in one to him, dated the very day he was voted in by the committee, after acquainting him with his success, adds, "From whence no envy can fall upon you here (at Oxford), seeing you displace no man, and it is undertaken that he shall be satisfied, who is most concerned, without any further trouble of yours. So that I see, by a wary carriage, that all sides may be pleased." Dr. Langbaine, in a letter, May 3, 1648, has the following expressions: "I perceive—that you are not fully informed concerning your Hebrew Professor's place; and, therefore, I take leave to tell you, that however the rest of the new prebends (for ought I yet hear) have not, nor design to have, any other security for settlement, than the votes of the committee, yet Mr. Selden intends (and I presume by this time it is done) to procure an ordinance for yours.—This ordinance, I think, will be sufficient, without a patent under the broad seal, being, for present, of equal force, of less charge, and less obnoxious to exception

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“from his Majesty ; of whose confirmation, if it
“shall please God to restore him to his power
“and rights, I think you will have no cause to
“make a question.” The ordinance here spoken
of by Dr. Langbaine, as certain, to what cause
soever the disappointment was owing, never was
obtained ; and, I have undoubted authority for
saying, that Mr. Pocock held his preferment at
Christ Church by no other title, from the ruling
powers of that time, save from a vote of the com-
mittee.

But though these arguments and suggestions of
his friends, prevailed on him to accept the Hebrew
professorship ; yet he was much dissatisfied, that
he had not the Canonry along with it, which King
Charles had annexed thereto, and which his pre-
decessor, Dr. Morris, enjoyed in that manner. It
is highly probable, the committee were ignorant of
any such annexation, and voted Mr. Pocock into
Dr. Payne's Prebend, for no other reason, but be-
cause it had been longest vacant ; the Doctor
having been turned out by a vote, which some time
preceded that for removing Dean Fell, and the
rest that subscribed to the answer put in by him ;
of which number Dr. Morris, the Hebrew Pro-
fessor, was one. However, finding that he was
voted not only into the place, but also into the
lodgings of Dr. Payne, before the committee's
order to the visitors for putting him in possession
of those lodgings was issued, he complained to his
friends,

friends, above, of the injury thereby done to him, and the Professorship. For, in a letter from Mr. Greaves of the 11th of May, 1648, I find these words: "As concerning your lodgings, and the injury offered to you by the visitors, I mentioned it to the Primate and Mr. Patrick Yonge. Both of them will acquaint Mr. Selden with it." But in that, and the two following months, nothing more was done in this business, through the jealousies of those times. But in August, Mr. Selden assured Dr. Langbaine, that he could find nothing to that affair in the rolls, and that some, who were most active in the then changes, did expressly deny any such annexation. However, he promised his best assistance, but could not assure him of success. About the same time Mr. Greaves, often waiting on Mr. Rous, secretary to the committee, prevailed with him, as he tells Mr. Pocock, in a letter of August 2, "That nothing should be done to his prejudice for the future; but [with relation to what was past] all the answer he could get was, that the committee must observe their own orders." All this did not discourage Mr. Pocock, and his friends, from prosecuting a reparation of the injury done to the Hebrew Professorship, by disuniting it from its proper canonry. For, upon an intimation from Mr. Greaves, that Mr. Selden wanted to see a copy of the grant of the Canonry to the Hebrew Professorship, and especially

especially whether that individual place be annexed to it; adding, if so, he (Mr. Selden) doubts not but things may be ordered yet, if there be so much as the name of justice left; I say, upon this intimation Dr. Langbaine, in a letter of Nov. 30, this same year, mentions, that the charter concerning his Prebend, was sent up by the Bedel to Mr. Selden. But all this availed nothing. And, therefore, after a year more spent in vain endeavours to get the annexation avowed, and the proper lodgings of the annexed Canonry restored to himself, as Hebrew Professor, he, upon Friday, the last day of August, 1649, read and entered a protestation for saving the rights of his Professorship, before Dr. Reynolds, Dean of Christ Church, and then Vice-Chancellor of the University, as also in presence of Ralph Button, Prebendary of that Church, and Ralph Austen, and lastly of John French, Notary Public and Register of the University: in which he set forth, “ That the late
“ King, in the 6th year of his reign, had given and
“ granted to John Morris, B. D. and then Hebrew Professor, a Canonry or Prebend in the
“ Cathedral of Christ Church, to be held by him
“ as long as he should continue Hebrew Professor, and Lecturer of the University of Oxford,
“ and no longer; with all the houses, mansions,
“ profits, &c. any way belonging, or hereafter to
“ belong, to the said Canonry or Prebend. And
“ by

“ by the said letters patents, he further granted to
“ the Vice-Chancellor, Masters, and Scholars of
“ the University of Oxford, and their successors,
“ that, for the future, and in perpetuity, that when-
“ ever, by the death, resignation, deprivation, &c.
“ of the said John Morris, the said Prebend should
“ any way become void, that then, and so from
“ time to time, the said Canonry, with its afore-
“ said appurtenances, should come to every He-
“ brew Professor, and Lecturer for the time be-
“ ing, and should not, in the interim, be granted
“ to any other. And whereas, upon the natural
“ death of the said John Morris, the Canonry
“ aforesaid was become void, he, Edward Pocock,
“ by the appointment and decree of the honour-
“ able Committee, for regulating the University
“ of Oxford, and declared public Professor, and
“ Lecturer of Hebrew in the said University of
“ Oxford, in the room of the said John Morris.
“ That whereas, by a very late act, for abrogat-
“ ing Cathedral Churches, it was, amongst other
“ things, provided, that the said Act, nor any
“ thing in it contained, should in any wise extend to
“ the foundation of Christ Church in Oxford, or
“ to the profits or emoluments of any public Pro-
“ fessor, or Lecturer, in either University; he,
“ the said Edward Pocock, Hebrew Professor
“ and Lecturer in the said University of Oxford
“ did therefore (with due reverence) openly and in
“ writing protest, that by his acceptance of any
“ other

“ other houses and mansions, at Christ Church,
“ aforesaid, he did not intend any prejudice
“ should be done to his right, title, or interest, or
“ to that of his successors, the Hebrew Professors
“ at Oxford, or of the Chancellor, Masters, and
“ Scholars of the said University, to the houses
“ and mansions in Christ Church, lately in pos-
“ session of John Morris, Hebrew Professor, or to
“ any other profits, &c. So that (notwithstanding
“ any acceptance of mine for the time) my right,
“ and that of my successors, and that of the Chan-
“ cellor, Masters, and Scholars of the said Uni-
“ versity of Oxford, and their successors (if any
“ right there be) to all and singular of these, may
“ be preserved safe and unhurt, and remain so
“ at present, and to all future times; according
“ to the force, form, and effect of the letters pa-
“ tents, resolution and act, aforesaid.”

I thought it proper to insert the substance of this protestation, that the world may see how clear, and how important a right Mr. Pocock and his friends had been thus long contesting for, and the shameful injustice of those he had to deal withal. The right in question appears to have been founded on a grant of the King's, that was within his unquestionable prerogative, and further guarded by a clause in an act, which had very lately passed both houses. So that by baffling so strong a claim, the committee demonstrated, that whilst they thought the King sub-
ject

ject to his own laws, they would always be at liberty to contradict, not only his appointments, but their own unrepealed ordinances. And doubtless Mr. Pocock had reason to stir in this affair, not so much on account of the different goodness of the lodgings belonging to the one or the other canonry, as lest his utter acquiescence, in accepting a canonry, which had never been annexed to the Hebrew professorship, should weaken his and his successors title to that which had. But still the honesty and spirit of the good man, on this occasion, appears to greater advantage, when one considers, that, through the whole course of this affair, he, in other respects, lay perpetually at the mercy of those whom he was teasing to do him justice, and against whose arbitrary proceedings, the above protestation was formed. For from his first being voted into the professorship and canonry, by the committee, he plainly foresaw, that as things then went, he was not long to expect any advantage from that favour, without such compliances as he could, by no means yield to. That which he had, therefore, chiefly to depend on, was absence from Oxford till better times, for which it pleased God he had a while too just an excuse, being visited with a great sickness, which kept him a long time very weak. When, therefore, upon the coming of the Chancellor, he received a message from one of the
visitors

visitors, who pretended to be very much his friend, inviting him to appear, as soon as he could, upon his canonry, at Christ-Church, he was so far from any thought of going thither, that he would not so much as write an answer; and the care of those in Oxford, who wished his welfare, made this neglect pass indifferently well, on the score of his indisposition.

But as the excuse of sickness could not continue always, so in no long time, his presence in Oxford was often required in another manner: for the next month it was decreed by the visitors, "That all Lecturers and Professors should come and perform their several duties in the University, which," they said, "had been neglected for three terms now last past." A little after they made another order, "That whosoever claimed any place, either in the University or any College, should, within fifteen days, come and discharge their duties there, and also to submit themselves to the visitation." And, in a short time, they decreed again, that, "whosoever came to Oxford, upon their being summoned thither, and yet did not appear before the visitors, should be considered as guilty of contempt." It is manifest, that such orders as these, were directly levelled at Mr. Pocock, and some others in the like circumstances. And what arts he could find out to avoid the force of them I cannot

I cannot tell. And yet a very worthy person*, who was at the pains to search the visitation book, in the public library, at Oxford, assured me, that he could meet with no account there of any appearance before the visitors, made at any time by Mr. Pocock. The greatest light I have been able to get into this matter, has been from some letters sent to him, during these difficulties, by Mr. John Greaves; whose advice to him, upon these occasions, was, “so to order his affairs in a prudential and honest way, as neither to provoke the visitors, nor to give them any advantage, by appearing before them.” And this too he tells him, in one of his letters, was not only his own sense, but likewise that of Mr. Selden, whom he had consulted on his behalf, namely, that he ought to make it his utmost endeavour, “to keep out of the reach of their quarter-staff,” to use Mr. Selden’s own expression, “which would,” he said, “strike down all before it; and against which, there was no ward, but suffering or complying. A hard choice,” adds Mr. Greaves, “either to be martyred, or to approve of their wicked and sacrilegious courses; but surely,” continues he, “the former is to be taken, which, after some patience, will be crowned with a just reward.” How-

* The very learned Dr. Mill, late principal of Edmund Hall, in Oxford.

ever, to put off, as long as might be, so great a hardship, he directs him, "not to go to Oxford at all, if it were possible to avoid it." But if his affairs should absolutely require him to go thither, as he thought they would, "to make but a very little stay," and when obliged to lie there a night, "not to let his lodging be known, for fear he should receive a summons to appear." Moreover, he puts him in mind of consulting with his good friends, Dr. Sheldon and Dr. Hammond, what he had best do, who would both give him faithful advice. And in another letter, after these two excellent men were driven from Oxford, he recommends to him the counsel and direction of Dr. Langbaine, of whose friendship, as well as skill in such affairs, he had the greatest assurance.

But notwithstanding all the expedients, which either his friends could recommend to him, or he could think of, it was not possible for him to keep himself wholly out of danger. For I find Mr. Greaves at one time giving him notice, that his name had been returned to the committee, among those, that contemned their authority. Moreover he told him, in another letter, that upon discoursing with Mr. Selden, he found, indeed, the same constancy of affection in him, but withal great complaining of "such injustice and shuffling of business, as made him weary of
"striving

“striving against the stream, though he despaired
“not totally of doing him good.”

And, upon this occasion, I cannot but again do what justice I am able, to the memory of this Mr. John Greaves, by saying something further of that extraordinary degree of friendship, he manifested, at this time, to Mr. Pocock. For, besides what has been already mentioned in several of his letters, which he wrote to him about these matters, he not only assured him of his utmost endeavours to serve him, but also told him, that “he was much more concerned for his preservation than his own, and should be better
“pleased if he could obtain it.” And the event was, in some sort, according to his desire. For whereas Mr. Greaves had been an instrument of keeping Mr. Pocock’s affairs in some tolerable condition in Oxford, he himself was banished thence, by a decree of the visitors, Nov. 9, 1648, and so lost both his fellowship at Merton College, and his place as Astronomy Professor in that University. Not that he seems to have been actually deprived of the latter, till near a year after. For I find him, in a letter of the 23d of August, 1649, complaining to Mr. Pocock, as of a fresh grievance, that Mr. Rous told him “the committee had voted him out of his lecture, for not appearing, and contempt.” It was then so lately transacted, that Mr. Greaves had

had not, as yet, seen the order, but was to see it the day after. Indeed, to add somewhat more of this worthy person, out of these letters to Mr. Pocock, since the face of things had been so much changed in Oxford, he seemed to have but little inclination to spend any of his time in it for the future. For, some months before this sentence against him, giving Mr. Pocock an account of his design to go thither from London, where he had now been for a good while, he told him, that, "He was resolved to do nothing, but what stood with a good conscience. "Yet," adds he, "Tully somewhere, as I remember, mislikes *Os et Frontem novæ Academiæ*. And I am certain I shall do the same." In another, of May 17, of the same year, he tells Mr. Pocock, "He was then going into Kent, to his good friend, Mr. Marsham, not far from Rochester. Who," adds he, "hath been very importunate, admitting of no excuse, that I must make his house and library, who hath a fair one, mine own. It will be this fortnight e'er I return, and it may be shall afterwards live with him, if I see, at my coming to Oxford, the same confusion which I hear, and which is likely, in probability, to continue." Several months after, going a second time to this Mr. Marsham's (afterward Sir John Marsham, a very learned gentleman, who had dedicated a Latin Treatise of Chronology to him,

him, and now again invited him to make use of his house and library) he so far despaired of any future encouragement to learning and ingenuity in Oxford, that he ordered Mr. Pocock to send up his will, with the keeping of which he had intrusted him, that he might blot out thence the gift of his mathematical instruments to that University, which had cost him, he said, more than a hundred pounds. And a conveniency not falling out presently for transmitting it, he was so earnest upon the matter, that, in another letter soon after, he desired Mr. Pocock, "to open his will, and strike out that part of it." But several years after his death, when the University, on the return of King Charles II. was delivered from her captivity, and became again what she was before; his brother, Mr. Nicholas Greaves, afterwards Dean of Dromore, in Ireland, and another brother, Mr. Thomas Greaves, formerly mentioned, disposed* of these instruments, according to the first design of their dead brother; and they are now in the Museum Savillianum †, at Oxford.

Mr. Pocock found means of his friends to pass through the dangers already mentioned, without being oppressed by them. However, a greater difficulty began to appear, Nov, 28, 1648. For

* Vita Joannes Gravii, p. 43.

† Vide Catalog. Manuscriptor. Angl. pt. I. p. 302.

then

then, among some other orders obtained by the visitors, from the committee of Parliament, one was, that “they should strictly require of all “members of the University, the taking the so-
 “lemn league and covenant, and the negative
 “oath.” In their first commission, indeed, they had been directed to enquire after all persons who had refused, or neglected the taking those oaths; but the University thereupon immediately, with a courage truly Christian, published their unanswerable reasons against the lawfulness of doing it, which were solemnly voted in convocation. And, I do not find, that it had been required of any of those turned out before November, 1648. They being commonly dismissed upon other pretences. But now these reformers were resolved upon a general imposition of those oaths in Oxford, which they well knew would effectually purge out all the remains of what they called malignancy *. This matter gave him fresh
 disquiet,

* Herein Mr. Smith follows Anth. Wood's Hist. and Antiqu. of Univ. of Oxf. l. I. p. 413. But Dr. Tim. Halton, in answer to an Inquiry upon this subject, seems, in part, to contradict this account. He writes thus, “The visitors
 “of the University of Oxon, appointed by Parliament, never
 “had the opportunity of pressing the covenant upon any
 “members of the said University, nor was any one removed,
 “or expelled for not taking of it. In their commission,
 “An. 1647, I think the clause of tendering the covenant to
 “all

disquiet, and set his friends again upon seeking out means to preserve him. But the great disorder the nation was in about that time, soon took off the minds of the visitors from going on with that design, and opened a new scene of affairs, in which, at length, he was to fall. For about this time, the officers of the army took matters out of the hands of the Parliament; and, to all their former oppressions and rapine, added the murder of the King. An act, considered in all its circumstances, so prodigiously wicked and barbarous, that no age or country, since the creation, that we know of, had ever afforded a precedent for it. Hear the honest, pious, and affecting sense of the so oft mentioned and excellent Mr. John Greaves, on that sad occasion, in a letter to Mr. Pocock.

“ O ! my good friend, my good friend ! Never
“ was there sorrow like our sorrow ? What a per-

“ all persons was inserted. But that commission was vacated.
“ And in the next commission granted, ann. 1648, the
“ clause was omitted by the interest of Mr. Selden.” Perhaps the truth of the case is this : by Mr. Wood’s account, (*ubi supra*) the second commission was clandestinely obtained, only six or seven of the committee being present. Probably, therefore, Mr. Selden, one of the absent members, upon hearing what had been done, might procure either a revocation of the second commission, or an order that the clause in it, which related to the solemn league, should not be put in execution.

“petual infamy will stick on our religion and
 “nation! And, if God be not more merciful than
 “men, what a deluge of miseries will flow in
 “upon us? Excuse me now, if I am not able to
 “write to you, and to answer your queries.—
 “O Lord God, if it be thy blessed will, have
 “mercy upon us, not according to our merits, but
 “thy mercies, and remove this great sin, and thy
 “judgments, from the nation.

“Your most affectionate

“And afflicted friend,

“J. GREAVES.”

The original letter still testifies the sorrowful disposition of the writer, and the many blots, especially in the latter part of it, evidence that he wrote on paper, for the most part bathed in tears.

Not content with this transcendent villany, they also abolished the Upper, or House of Lords. After which, they and their instruments, at Westminster, passed what they called an act for subscribing an engagement, whereby every man should promise to be true and faithful to the government then established, without a King, and House of Lords. This new test was first imposed at Christ-Church, Nov. 30, 1649. Soon after which, endeavours were used in Oxford to prevent the ruin of many honest and useful men, who, it was well known, would never subscribe
 to

to it. To which purpose, Dr. Langbaine, in a letter to Mr. Pocock, of Dec. 15, in the same year, informs him, “ That the day before, among
“ other matters, a petition was agreed on, and
“ sent in the name of the University, to the com
“ mittee for regulation, &c. promising that they
“ will live peaceably under the present govern
“ ment, and submit to all lawful commands, and
“ desiring that this may be accepted instead of
“ subscription to the engagement. This day,
“ adds he, Dr. Stanton, and Proctor Maudit, are
“ gone up with it, and (if they come soon enough)
“ it is to be presented to-morrow.” Upon this, he consulted his faithful friend Mr. Greaves, who, in his answer, of the 8th of the following February, delivers himself thus: “ I wish I were able
“ to direct you. If only quietness be required
“ by the subscription, considering your profes
“ sion, I know not what can be objected against
“ it.” Mr. Pocock then intended a speedy journey to London, to which his friend, in the same letter, answers, “ that he feared it would cast
“ him beyond the 20th of that month, and that
“ then what may be the danger God only knows.” The 20th day of February, 1649, was the term appointed, by an act, which passed the second of January preceding, at or before which, whosoever did not subscribe the engagement, was to be returned to the Committee, in order to their

being removed from their places in the University. By another act, which passed February 23, 1649, the time for taking the engagement, was prolonged a month, viz. to the 20th of March following, and the return to be made thereof, April 10. And as the expedient offered, as above, by the University, instead of subscribing the engagement, was rejected by the committee; so it is probable, that on or before the latest time prefixed, Mr. Pocock either appeared, and absolutely refused to subscribe, or else, that he lapsed the time in absence, and was returned accordingly. From the resolution, which passed against him in the Committee, the 24th of October following, it should seem probable, that the latter was really the case. For the words of the resolution are, not, "that he refused to take and subscribe," but, "that he hath not taken and subscribed the engagement prescribed by the act." This is certain, that on the 20th of February above-mentioned, Mr. Pocock was gone for London, and shortly expected to return, as appears from a letter of that very date to Mrs. Pocock, from Mr. Sparkes, of Corpus-Christi, in which she ays, "There had been a conference between some parliament men and divers ministers in London, of which the conclusion was, that they were to expect no favour, unless they did subscribe." But notwithstanding this, Dr. Langbaine, and Mr. Greaves,

Greaves, used all their endeavours to save Mr. Pocock, and others of the University, from the ruin that threatened them, for not having subscribed the engagement. The former writes thus to him, April 5, 1650, "I have made as many
" friends for you as for any man; the General
" doth enquire after you, of every one that comes
" from Oxford, of your welfare. We have stu-
" died a * pretty diversion for a month; we shall
" hereby gain this half year's rent. We have
" sent an express to the Lord Lieutenant of Ire-
" land, who is coming over, to desire him to in-
" tercede for the University." I cannot find, th t
any thing was effected by this last expedient, nor
that any thing more was done in the affair, till
the 21st of June following, when an order was
passed in the House, "That the Committee for
" regulating the Universities should examine what
" officers, masters, fellows, &c. did neglect, or
" refuse to take the engagement, pursuant to the
" late act for that purpose; and should have
" power to displace them, and place other able
" and fit persons in their room." It is probable,
that some still severer resolution, concerning the
University, was at this time expected. For, in
answer to a letter of Mr. Pocock's, in which he
desired information about the truth of such a re-

* This was the prolongation of the term for taking the engagement.

port, Mr. Selden writes to him, Aug. 26, "That
" he was afraid some such thing would pass con-
" cerning the University; and he doubted it
" would not be possible to exempt any man from
" it." He adds, " But if I can in that, or any
" thing else, do what may be advantageous to
" you, I shall, and will use my utmost endea-
" vours." Sept. 6, of the same year, Mr. Greaves
writes thus: " I have often conferred with our
" noble friend (who shewed me your letter, and
" much pitied your case) we both could think of
" no better course than to put off your business,
" and to gain time. Many things in the mean
" while may happen." " It is believed," conti-
nues he, " which you may keep to yourself, that
" engagers, of what quality soever, will be re-
" moved out of the Universities. I would, there-
" fore, advise you not to quit your possession of
" your living. For the committee here cannot
" eject you thence." His friends laboured, to the
last, for his preservation. Dr. Langbaine put
Mr. Selden in mind of the irreparable loss the
University would sustain in the removal of Mr.
Pocock. And Mr. Selden himself, in a kind let-
ter he wrote to him, had assured him of his ut-
most affection and service, telling him, " that
" these were no more than what his excellent me-
" rit, and the many advantages he had received
" from him, highly deserved." But all their en-
deavours

deavours could defer the fatal vote of the committee against Mr. Pocock no longer than the 24th of October, at which time, the two following resolutions passed,

1. "That it does appear to this Committee,
"that Edward Pocock, Collegiate Prebend of
"Christ Church, hath not taken and subscribed
"the engagement prescribed by the Act.

2. "That the Committee will proceed on this
"day fortnight to nominate another to supply the
"place of Mr. Edward Pocock, Collegiate Pre-
"bend of Christ Church."

Accordingly, the 7th of the following month the Committee resolved,

"That Mr. Peter French be Collegiate Pre-
"bend of Christ Church, in the place of Mr.
"Pocock."

And accordingly a special order of the said Committee, for placing the said Peter French in the place of the said Mr. Pocock, issued, reciting, "that the place of the said Mr. Pocock be-
"came void for not taking and subscribing the
"engagement."

Considering the person put into Mr. Pocock's canonry, it was no wonder that all the interest of his friends to keep him in, proved without effect. For this Mr. French had married a sister of Oliver Cromwell, and therefore a vacancy must be made to provide for him.

His

His refusing the engagement, which thus cost him his prebend, did not presently affect his other preferments in Oxford. But in no long time (probably about the beginning of December) the Committee resolving that all non-engagers should be turned out of the University, he was also to quit both his lectures. This was a thing he had reason to expect as unavoidable. And that he looked for no other treatment, appears from a letter of his, dated Nov. 30, to George Hornius, a learned professor of history in the University of Gueldres; in which we see him declare his present condition, and his apprehensions for the future, together with the honest and prudent maxims by which he had hitherto conducted himself, and conformably to which, he religiously purposed to behave in all times to come. “ My
“ affairs,” says he, “ are reduced to such a crisis,
“ that unless I meddle in things wherein I am
“ resolved never to intermeddle (meaning the en-
“ gagement) I shall be turned out of all profes-
“ sorships in the University, or rather, am already
“ (in effect) turned out. I have learnt, and
“ made it the unalterable principle of my soul,
“ to keep peace, as far as in me lies, with all
“ men; to pay due reverence and obedience to
“ the higher powers, and to avoid all things that
“ are foreign to my profession or studies; but to
“ do any thing that may ever so little molest the
quiet

“ quiet of my conscience, would be more griev-
“ ous than the loss not only of my fortunes, but
“ even of my life. But please, Sir, to be as-
“ sured that I never followed these studies with
“ mercenary views; and, therefore, when it shall
“ please God (as I trust in his endless bounty
“ that it will) to vouchsafe me a safe and obscure
“ retirement, I will, with greater alacrity than
“ ever, apply myself to these studies, and pro-
“ mote them with my best endeavours.” Who
can read these golden lines without secretly wish-
ing, that every votary to religion and learning was
endowed with a good portion of that spirit which
animated this excellent man? As inattentive as
the present age is to principles, and a zeal for
literature, a few such examples would revive the
credit of both, by making them no longer consi-
dered as the scaffolding of ambition, but as the
dictates of a disinterested love of truth, and of
mankind.

In a little time after this, the expected blow
was struck, and a particular vote passed, as it
should seem, to deprive Mr. Pocock of both his
lectures, or, however, to turn him out of the
University, which, in effect, was the same thing.
When this vote passed we cannot precisely say,
but it must have been some time in December,
1650, and probably about the middle of that
month. The news of this coming to Oxford,
many

many there were so sensible of the damage the University would undergo by the turning out a person whose learning was so very useful and ornamental to it, that, without his request or knowledge, they drew up a petition to the Committee for his continuance, in the form following.

To the Right Honourable the Committee of Parliament for regulating the Universities.

The humble Petition of several, the Governors of Houses, Public Officers, Masters of Arts, and other Graduates and Students of the University of Oxford,

SHEWETH,

That your Petitioners conceiving Mr. Edward Pocock (late Prebend of Christ Church) to be a man of a very ingenuous and peaceable conversation, excellently learned in the Oriental languages; and considering that there is no power or trust of government going along with the Hebrew and Arabic lectures in this University; that the stipend of both is but a very small maintenance, and (should they be put into several hands) no way competent for a learned man; that he is able (above any we have heard of) to discharge them both, as having travelled abroad, and been trained up, for many years, in the midst of those tongues and nations; that he hath been very useful

ful here, and a great ornament to this University, where we understand he desires still, in all peaceable manner, to continue to serve this state, and his own country, in this employment :

We therefore humbly pray, that out of that zeal you bear to the advancement of learning (this part especially, so useful in itself, and so generally this day promoted in these western nations) and as an act of your favour and clemency, you will be pleased to suspend the execution of the late vote as to the Arabic lecture, at least, till such time as you shall be provided of some other person, who in regard of his abilities, shall be thought fit to succeed in that place with satisfaction to the University.

And your Petitioners shall ever pray.

J. Wilkins, <i>Warden of Wadh.</i>	Dan. Greenwood, <i>Vice - can.</i>
Joshua Crosse, <i>LL. D.</i>	<i>Oxon</i>
Geo. Marshall, <i>N. C. C.</i>	Paul Hood, <i>Rector C. L.</i>
Tho. Owen, <i>Sen. Proc.</i>	Edm. Staunton, <i>C. C. C. Prest.</i>
Henry Cornish.	Ger. Langbaine, <i>Pr. of Qu. Coll.</i>
Ralph Bulton.	Robt. Harris, <i>Prest. Trin.</i>
John Wallis.	Phil. Stephens, <i>Proc. Jun.</i>
Tho. Smith.	John Milwash.
Joshua North.	Robt. Hancock.
Fra. Howell.	C. Rogers, <i>Prin. New-Inn Hall.</i>

Besides these were subscribed the names of thirty-eight Masters of Arts, and Bachelors of Law.

Law. The reader will observe, that among the principal subscribers there were but two of the old stamp, viz. Dr. Hood, Rector of Lincoln College, and Dr. Langbaine, of Queen's; the rest being, I think, except the two proctors, intruders into the places of ejected loyalists. Nor was it to be wondered at, that so many new men should join in this petition, considering how great a reproach it would be upon their friends the regulators, and in some sort, upon themselves, to remove a man of such eminence for learning and piety from such places as nobody was found sufficiently qualified to supply. Indeed, some endeavours had been made use of to prevent this reproach by procuring a proper successor to Mr. Pocock; but they proved ineffectual. It appears from a letter written about this time by one of his Oxford friends, that Manasseh Ben Israel had been desired to send over a learned Jew of his acquaintance in Holland; but that Jew being lately turned Christian, was more inclined to accept of an offer he had from some Protestants in France, and Manasseh, being offended at his conversion, would not concern himself any farther with him. Christianus Ravius also, who came into England about two years before, in hopes that the Godly Parliament, as he called it in a letter to Mr. Pocock, would do great things for him, was long encouraged by the committee, to
expect

expect their favour. And, indeed, as Mr. Greaves gave account of the matter, he often seemed not unwilling to accept the preferments of one, that, as has been observed already, was formerly very kind and helpful to him. But the representations that were made to Ravius by several of Mr. Pocock's friends in London, particularly by Mr. Selden, in whom Ravius placed great confidence, and by Archbishop Usher (who had given this man a salary * of twenty-four pounds a year, for the encouragement of his studies while he was in the East) withheld him, I believe, from being guilty of a thing so infamous and ungrateful. Possibly also the Committee itself might have seen so much into Ravius's indiscretions as to think he would, notwithstanding his knowledge of the languages, do no credit, in the main, to their nomination. For, as he set out at first for the East, without the caution which common prudence would have suggested, so he seems all along to have acted after a weak and ridiculous manner. Mr. John Greaves, in a letter to Mr. Pocock about the year 1645 or 1646, discovers the notion they both had of him, and supplies us with a pleasant instance of his injudicious and trifling conduct. "I send you," says he, "these pa-

* Archbishop Usher's Letters, published by Dr. Parr, Num. 304.

“ pers (which I have lately received from Mr.
“ Ravius) for your perusal; I have not been so
“ merry since these sad distractions as upon
“ reading of these, and how much mirth, think
“ you, shall I have when he shall bless the world
“ with the rest, as he promises? If I have
“ laught (yet with some kind of pity of the man)
“ at his Persian, how much more will you smile
“ at his Persian and Arabic? A little before I
“ received a letter from him by the hands of an
“ honourable friend of yours, in which he writ,
“ that he had dedicated a book to me; the first
“ noise of it almost put me into a cold sweat, but
“ after that I found it was dedicated to no less
“ than six score besides myself, and that you and
“ your friend were in the number, I recovered
“ myself, and grew warm again. He is now at
“ Leyden, where, when I see him, I shall give
“ him the best counsel I can, and advise him to
“ make his follies less public.” Upon the whole,
nobody being found of any tolerable abilities for
the discharge of the Arabic and Hebrew lectures,
the Committee for regulating the Universities, up-
on the petition before-mentioned, with so many
favourite hands to it, and doubtless, strongly se-
conded by Mr. Selden, was contented to suspend
the execution of their vote against Mr. Pocock.
I cannot certainly fix the date of that petition,
but conclude that it was in the month of Decem-
ber.

ber. For Mr. Samuel Clarke, Dec. 30, answered one of Mr. Pocock's, which acquainted him with the petition, and the hopes of success therefrom, though he had heard of both before from another hand. "I was very glad," says that learned person, "of the news, both on behalf of the University, that now they begin to be sensible of their loss, when they suffer themselves to be deprived of their worthiest members, and something too on your behalf, that you have some hopes left of preserving a plank out of this your shipwreck." To conclude this affair, Mr. Pocock enjoyed both these places without any disturbance, that I can meet with any account of, taking a chamber in Baliol College, for his residence, when obliged to be in Oxford.

Though the troubles he had thus been in for several years together were a sufficient employment for his thoughts, they did not discourage him, however, from going on at the same time, with a learned work, which was published at Oxford in the latter end of the year 1649. This was his *Specimen Historiæ Arabum*, containing a short discourse in Arabic, with his Latin translation of it, and his large and very useful notes on it. The discourse itself is taken out of the general history of Gregorius Abul-Farajius, being his introduction to his ninth dynasty (for into ten dynasties that author divided his work) where, being about

to treat of the empire of the Saracens, or Arabians, he gives a compendious account of that people before Mahomet, as also of that impostor himself, and the new religion introduced by him, and of the several sects into which it was divided. And Mr. Pocock's notes on this discourse are a collection of a great variety of things, relating to those matters, out of more than an hundred Arabic manuscripts, a catalogue of which he adds in the end of his book.

To give a brief account of some of the chief things contained in these notes: having shewn in them, for what reasons those people were called Arabians and Saracens, he first sets down some of the most considerable matters, that were to be met with concerning their most ancient tribes; and then proceeding to those times, the history of which is of greater certainty, he notes the several kingdoms into which they had been divided; mentioning the kings in each that were any way famous, and the particular transactions, for which they were remarkable. Coming to treat of the customs both of those Arabians, which led a wandering life, moving from place to place, as opportunities of pasturage or rapine invited them, and of those who had settled habitations in villages and towns, he begins with a pretty large account of their gods, and idolatrous worship, particularly of their Caaba, or temple at Mecca, of the
black

black stone in one of the corners of it, which had so much veneration, and of some other things taken afterwards by Mahomet, as these two were, into his new religion. And then he proceeds to the learning they had amongst them in those days, which was chiefly made up of skill in their own language, poetry, oratory, and some knowledge of the stars. Under these last heads he treats of the dialect of Hamyar, long since lost, which he guesses, from a few words of it, yet remaining, to have had a much nearer agreement with the Hebrew language, at least with Syriack, than the dialect of the Korashites, which still continues. He shews the vast extent of this tongue, which is, indeed, to be wondered at, since letters were but of very late use amongst them; being, as he observes, first invented by Moramer, the son of Morra, a few years before Mahomet. But the preservation of it, as also of their ancient history, he believes to be the effect of their poetry. For it was a custom amongst them, for many ages, to throw all remarkable things into verses, which being carefully learnt, supplied the place of books. Of their oratory, he shews they had a great opinion, and, indeed, notwithstanding their want of letters, it was not contemptible. For some of them, by much practice, would arrive at such a way of making speeches, on any occasion of moment, as was very prevailing with the people.

But

But as for their skill in the stars, he observes, that it was not for any ends of useful knowledge, but some superstitious and foolish purposes. For, as the Chaldeans introduced a way of divining by the planets, so the Arabians and Indians pretended to do the like by the fixed stars.

The things already mentioned, and more which are omitted, relate to the Arabians in their state of ignorance ; for so they call the times before Mahomet. Mr. Pocock's next work, in these notes, is, to give some account of that impostor, whose true name was Mohammed, and of the mighty change which he made in the opinions and affairs of that people. Keeping, therefore, to the text of Abul-Farajius, he from thence takes occasion to speak of the feigned prophecy concerning his birth ; the genealogy from Ishmael ; the time when he was born ; the death of Abdallah his father ; his marriage with Chadijah, and the speech of Abu Taleb, his uncle, on that occasion ; his flight from Mecca to Medina ; his changing the Keblah, or directing the face in prayer from Jerusalem to the Caaba : the institution of the fast in the month Ramadan ; his sickness, death, and burial. Having thus considered the principal passages of Mahomet's life, and remarked some of those things which are said concerning his many wives, and his daughter Phatema, he shews how some of his followers have attempted to justify the
new

new religion he established, both from the testimony of Holy Scripture, and pretences to several miracles, especially that, which the false prophet himself would have to be esteemed the greatest miracle of all, the inimitable elegancy of his Alcoran. He explains the nature of that school divinity, which hath been in great request amongst them, as also of that knowledge or skill in determining controversies about right and wrong, which gives the highest reputation of learning to them, that arrive at perfection in it, and hath some resemblance, he says, to the study amongst us of the civil and canon laws. After a short view of the chief points of their religion, which have been subject to controversy, he hath a great deal concerning the most famous of their many sects. For, according to a pretended prophecy of Mahomet, they reckon up no less than seventy-three. And from the many instances he produces, of the opinions held by the most considerable of these, in opposition to one another, it is manifest, that the disputes about the divine attributes, predetermination, God's decrees, and some other points, have been managed with the same warmth, and indeed nicety, among them, as they have been among some Christians. But that the Mahometan faith might be known, amidst the different sentiments of the several parties, he sets down, out of Al-Gazalius, a long confession of that which is

held for orthodox, in the original Arabic, with his own Latin translation of it. He gives particular accounts of the four persons of greatest fame amongst them, for knowledge in their laws, each of them giving name to a distinct sect, or school, of those that study them; he shews what their Assonnah or tradition is, and the authority it is of amongst them. He explains the five fundamental duties, which they are especially obliged to, being cleanliness in several parts of their bodies, and cloathing, prayers, alms, fasting, and going in pilgrimage to Mecca. And under this last duty of pilgrimage, he mentions those rites of it, which were required, they say, as instances of their obedience, without having in them any moral goodness; such as their running seven times between Safa and Marwah; their going as often round the Caaba, and their throwing stones into the valley of Mena. He speaks of their observation of Friday, and of that rest they think themselves obliged to on it; as also of circumcision, as it is used among them. Finally, he explains several ancient customs of the Arabians, forbidden by Mahomet, as unworthy the religion he established, though he retained many that are not less ridiculous.

And as he has thus given, in these notes, a large account of the true opinions of the Mahometans; so he has taken care, upon proper occasions, to do them

them justice, by vindicating them from such things, as have been fastened on them, without sufficient ground ; as particularly that charge of idolatry, brought against them by Euthymius, and some other Greek writers ; and also those stories, that are current in these Western parts, of the expectation they are under, of the return of Mahomet ; of his body's being put into an iron chest, and suspended by a loadstone ; and of the dove, that was taught by him to fly to his ear.

Besides the things already observed, he has, in these notes, many critical remarks, of great use to those that study the Arab tongue : and he has also taken occasion to insert, in several places, some curious things, which the author, he explained, did not directly lead him to. Thus he gives a description of Mecca, out of Sharifol Edresi ; he shews what the superstition of Sabii was, which, as Maimonides observes, had spread itself over the greatest part of the world. He gives an account of the Magi, who were very numerous, not only in Persia, and India, but in Arabia too, thinking it probable, that those were of this last country, who came into Judea to worship our Saviour. He has a short discourse out of an Arabian physician, concerning the power of some kinds of food, to change the temper and disposition of those that eat them. He also considers the state of learning amongst the latter

Arabians, as it had been advanced, first by Abu Jaafar Almansor, and afterwards by Almamon, and some following Emperors. And he seems to agree with Sir Henry Savil, in the opinion he quotes him for, that the progress made by them in ingenious studies, was so great, that they hardly came behind the Greeks themselves.

This book he dedicated to his great patron, Mr. Selden, who had so much obliged him; not, indeed, by an epistle for that purpose, but by a declaration at the end of the preface, “that the following work was designed by him, to be a token of his observance and gratitude.” And this way he chose, as he told him in a private letter, in compliance with the custom of Arabian writers, who have no other way of dedication, that ever he could observe amongst them: and an instance he gave in Kamus, a famous Arabic dictionary, which was dedicated in this manner, by the author of it, to the honour of Ismael, a King of those times, wherein he wrote. Mr. Selden, upon reading the book, was, I find, extremely pleased with it: and what reception it met with, amongst other learned men, is manifest from the frequent use hath been made of it, and the great things have been said of it. It was, indeed, generally considered by them, as a convincing proof, of what Mr. Pocock asserts in the preface to it, “that the Arab tongue contains such riches, in
“every

“ every kind of learning, as have not yet been discovered to the Western parts of the world.” And that this work was not of the nature of those discourses, the novelty of which entertains for a little time, and then they are laid by and forgotten, appears by the general esteem it still has, now, after so many years, and the commendations that are constantly given it*, by almost all that are any way conversant in Oriental learning.

Soon after he had finished this work, he began to prepare another very useful book for the press. And also, in the year 1652, by the importunity of Mr. Selden, he began to undertake the translation of a large Historical Discourse; and in the very same year began to lend his hand to one of the noblest designs that ever was executed for the advancement of religion and learning, the Polyglott Bible; but he received great, and long interruptions in all these glorious projects, by new troubles

* Dr. Pocock's Specimen Hist. Arab. is a most accurate and judicious collection. Dr. Prideaux, late Dean of Norwich, in his Life of Mahomet, p. 190. Clarissimus Pocockius in Specimine Hist. Arab. quo nemo carere potest, cui Literæ Arabicæ in Deliciis sunt. Adrianus Relandus de Religione Mohammedica, p. 86. Ultrajecti, A. D. 1705. Specimen Hist. Arab. Opus vere aureum, Cl. Pocockii studio elaboratum. Dignus est hic Liber qui sæpius legatur; est enim quasi clavis ad quoscunque Autores Arabicos intelligendos perquam necessaria. Sim. Okleii Introductio ad Lingu. Orientales, p. 147. Cantabrig. A. D. 1706.

that

that befel him, before he had finished any one of them. And though these took their rise a considerable time after he embarked in the designs above-mentioned; yet to prevent frequent breaks in the thread of our narrative, it seems best to give the detail of those vexations here at once.

He had already lost the profitable part of his preferment in the University, retaining only that, the advantages of which did not equal the burthen; and now the utmost endeavours were made use of, to deprive him also of his benefice of Childry. Indeed, though all that he had, both in the University and the country, before his canonry was taken from him, was no extraordinary encouragement for a person of his uncommon merit, whose studies too occasioned great expence, and whose family began to be numerous; the state of affairs, at that time, would in no wise suffer him to hope, that he should be able to keep the whole. At the beginning, therefore, of his concern with the visitors, I find he had entertained thoughts of lessening the envy of his preferments, by resigning his parsonage, hoping, by that means, to secure the enjoyment of what he had in Oxford. But the representations made to him by Mr. John Greaves, and some other of his friends, then in London, prevailed with him to lay aside that design. For it was manifest to them, that a man of his principles, whatever he should part with,

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would

would be still considered, as one that was fit to lose more, even till he should be utterly ruined and undone. And in no long time after, he was fully convinced of the truth of what his friends then suggested. For the loss of his canonry at Christ-Church, was so far from satisfying the men of the times, that it gave them encouragement to hope, that his good parsonage would now also become an easy prey.

That he might be dispossessed of this, some ill people of his parish were employed to present an information against him, to the commissioners appointed by Oliver Cromwell, for ejecting of ignorant, scandalous, insufficient, and negligent ministers*. One that knows nothing of the real design of that new law, would very much wonder, how it could be possible for those that acted by it, to bring in question a man of such eminent piety, learning and diligence. Dr. Brian Walton, then writing to Mr. Pocock concerning the great work at that time under his direction, says, "I have
" heard lately (which I should wonder at, if any
" thing in these times were to be wondered at)
" that some malicious persons trouble you upon
" the ordinance for ejecting of ministers. If it be
" true," adds he, "I hope God will deliver you
" from unreasonable and absurd men." But a

* This Act was made, August 28, 1654.

great part of the Commissioners having notions of things very different from those of other people, they readily admitted the nine following articles, as a charge against him, which were signed by Thomas Bush, and one Fisher.

1. That he had frequently made use of the idolatrous Common Prayer-book, as he performed Divine Service.

2. That he was disaffected to the present power.

3. That he had no regard to Thanksgiving-Days, and those of Humiliation, appointed by Parliament; but, on the contrary, had often prayed for the destruction of it.

4. That a certain person, who preached for him, declared in the pulpit, when he was present, that there were some in the nation, who had pulled down the King, to make themselves steps to climb higher.

5. That he, and several that officiated for him, did rail at professors in their sermons.

6. That he had been negligent in examining those that came to the Lord's Table.

7. That he had countenanced the profanation of the Lord's Day.

8. That he had refused to suffer some godly men to preach in his pulpit. And,

9. That he had not read the Ordinance for the Observation of the Sabbath.

Being summoned to give in his answers to the particulars

particulars of this accusation, he appeared at Abington, the place appointed for it, and very submissively delivered to the Commissioners, his defence against every article. The sum of which was this: first, as to an idolatrous Common Prayer-book, he declared, that he knew no such thing: but if they meant that which was once established as the Liturgy of the Church of England, it seemed strange to him, he said, to term that idolatrous, and thereby to accuse of idolatry, all the Protestants since the Reformation. Of that Liturgy too, he denied that he had made any use, contrary to the late act for taking it away. The second and third articles, he said, contained things that were false; he having discovered no dissatisfaction under the present Government, since it was in being; never prayed for the destruction of any, and taken due care for public service in his Church, on those days, appointed by authority, for Thanksgiving and Humiliation. As for those words in the fourth article, pretended to have been spoken in his pulpit, he had examined, he said, some of the most constant hearers of sermons in his parish, and they could remember no such passage: but if any thing of that kind had been delivered there, he that spoke it, he thought, was accountable for it, and not he. Of the railing, mentioned in the fifth article, he might boldly assert, he said, that no pulpit in the whole nation had

had been more free from that imputation, than his; he had never spoken against any thing in that place, but sin; but he understood, indeed, that he had been accused, on that account, as guilty: for, having preached about just and upright dealing, soon after Thomas Bush, one of these informers, had fraudulently removed a land-mark on some of his ground, a great way from its place, the said Bush had censured him for venting his malice in the pulpit, though, at the same time, when he thus preached, he knew nothing of that encroachment, his servant having not yet acquainted him with it. He might, he said too, be, perhaps, in like manner, offensive in some other of his sermons; for having often preached against lewdness and whoredom, the same person might call it railing, as knowing what was publicly objected to him, by a certain woman, of his lewd behaviour towards her. And the other informer might, for the like reason, be as much offended also at some of his discourses against profaneness and drunkenness. As to the Sacrament of the Lord's Supper, it was well known, he said, by all that frequented his Church, to which his accusers never came, that before it was celebrated, the doctrine of it was in the plainest manner duly opened; people warned of the duty and danger, and earnestly exhorted to look to their preparations; and that some, whom he thought unfit, were put back. Any profanation

tion of the Lord's Day, he told them, he was so far from countenancing, that, according to his power, he had laboured to prevent it. It was known, he said, how often he had called on the people of his parish, at least, to send their children and their servants to be catechized; how often he had sent the clerk out of the Church, after their children, and even gone himself to them. And that the officers were to be blamed for not doing that by their authority, which he could not by his persuasions. He added too, that he had been informed, by persons of good credit, that the children of the informer, Thomas Bush, had been chiefly guilty of such profanation; that on the last Lord's Day, since this complaint was made, a son of the said Bush had made a noise in time of reading the Scriptures, to the disturbance of the congregation; and that the other accusant, being Churchwarden, had been complained to of people's playing on that day, and yet would take no care to restrain them. As for his prohibiting godly men to preach in his Church, he owned, indeed, that he had once refused a man, whom the informer, Bush, had brought thither for that purpose, preaching at the same time himself. And this, he said, he would neither deny nor be ashamed of, when the thing should be examined by them, to whom such matters belonged. Finally, the last article, about the ordinance for the Observation

vation of the Lord's Day, he declared to be false, it being well known, he said, that he had read it. And then having assured them, that the answer he had thus made to the several things he had been charged with, was true, he desired the Commissioners, that they would be pleased to question him on such things alone, as were proper for their cognizance, according to their commission, leaving the other to such courts, as they belonged to; and also, that they would make the persons, who, as it was pretended, should come and witness against him, well to be advised of, and to understand, what they were to swear to.

After this answer had been put in, it was concluded, by several of Mr. Pocock's friends, that the prosecution against him would cease. But they were mistaken in the matter: for on February 12, 1654, seven or eight witnesses appeared before the Commissioners at Abington, to prove the several articles against him.

To make out the first article, several of them deposed, that he had used part of the Common Prayer; for he commonly, they said, began Divine Service with these words, Almighty and most merciful Father. One of them added, that he had made use of a part of it at a burial. Another, that, on Easter-Day last, he had administered the Sacrament in the old way. And a third, that a little after those words, Almighty and most merciful

ful Father, he had said, Praise ye the Lord. A fourth charged him with saying the whole Confession. And a fifth, with repeating the Absolution, or the substance of it.

For the proof of the second article, two or three of them testified, that some persons whom he had entertained, and some that officiated for him, had been disaffected to the present power. And as for Mr. Pocock himself, one of them declared, that about the time of Naseby fight, he prayed for the shattering and destroying of those, that rose up in arms against the King, and that he had never heard him pray for the Parliament, or any of their forces. Another swore, that though he could not remember the particular expressions, he was very well satisfied, that Mr. Pocock did rail at the government ; for which reason, he had long withdrawn himself from hearing him. And another zealot deposed, that upon a fast-day, appointed about the beginning of the war, he had prayed, that the Lord would scatter, discomfit, and destroy all those that rose up against his Majesty ; which was the cause, he said, that he then forsook his ministry, having no freedom, or comfort, to hear him afterward.

To the third article, about Humiliation and Thanksgiving Days, appointed by the Parliament, several of them testified, that he was commonly absent on them ; and that it was a kind of proverb
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in the parish, at such times, that now Mr. Pocock was either sick or at Oxford. Some of them also added, that he, and those that officiated for him on such days, said so little of the nature of them, that when the service was over, the people knew nothing of the matter.

Of the words in the fourth article, said to be spoken in Mr. Pocock's pulpit, no testimony was given, by more than one person; and he could neither name the man that spake them, nor assign the time when.

As for railing against professors, the charge in the fifth article, one of them testified, that one Mr. Yeels, as he preached for Mr. Pocock, about four years before, was guilty of it; because he warned them, as this deponent said, not to come into the yards of such as did not come to the public ministry. Another deposed, that one Mr. Hall had railed much against professors, and the people of the nation, for not helping the King out of his bonds: as also, that he had these words in one of his sermons: mark these fellows: they have bibles on their tables, but whips behind their doors; they lead silly women captive, who are still learning, yet never attain to knowledge of the truth. However, most of them declared, that they could not charge Mr. Pocock himself in this matter. Only one of them said, that he had given hints to that purpose; and another, that he had called professors

sors, schismatics, separatists, and deceivers ; meaning, as this deponent apprehended, such as did not come to hear him.

To the sixth article, about his not examining people before the Sacrament, several deposed, that they never knew him practise it. One of them, notwithstanding, acknowledged, that one person had been put back. But then this deponent and another declared, that he had admitted such as were railers against professors, calling them round-heads, and saying they would cut their throats.

About his countenancing the profanation of the Lord's Day, in the seventh article, some of them declared, " they could not assert any such thing ;" others said, that " he had not reproved those that were guilty of it." But one of them could not but confess the contrary, and that " when people were " playing in the church-yard, Mr. Pocock had " gone forth to call them in to Catechism."

That he had denied to some godly men the liberty of preaching in his pulpit, according to the eighth article, they endeavoured to make out, by instancing in one Mr. Pendarves, to whom Mr. Pocock would not give leave, a wandering Anabaptist preacher, author of a book called *Arrows against Babylon* *. They also named one Mr. Steed ; but he was not, as some of them acknow-

* Vid. Athen. Oxon. Vol. II. p. 127.

ledged,

ledged, refused by Mr. Pocock, who was absent, but by those who had the care of his affairs at Childry, when this Steed came to preach there.

The ninth and last article, that he had not read the ordinance for the observation of the Sabbath, appeared to be perfectly groundless ; all that either of them could say about it being, that, “ four or “ five years before, the book had been carried to “ Mr. Pocock in the midst of Divine Service, and “ that he thereupon said, it should have been “ brought to him at home, and that he could not “ then tell whether he should read it or no.”

This is the sum of what those zealous and forward witnesses deposed against Mr. Pocock, after a diligent inquiry into every passage of his life. And amongst the things they thus testified, as some were really to his honour, in the opinion of all good men ; so others were much misrepresented, and others notoriously false. The same witnesses too being, on his demand, examined, according to custom, on some interrogatories on his behalf, notwithstanding all their malice, and the little regard they had for truth, could not but own, “ that for his life and conversation, they had no “ thing to charge him with.” And one of the most spiteful of them all was even forced to declare, that “ he believed him to be as civil a man, “ as went upon the ground.” But innocence and goodness are not a sufficient fence against the rage
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of evil men ; some of these witnesses, therefore, having made such steps towards his ruin, took what further measures they could, thoroughly to effect it ; and, for that purpose, soon after, they presented a paper to the Commissioners, a true copy of which I shall here add. For though such a mixture of ignorance, malice, and enthusiasm, may prove an exercise of the reader's patience, it will give him, however, some idea of the sad fruits of those wretched times, and of the insults which the best of men were then exposed to.

*“ An Answer to the reproachful Declaration, put
 “ into the Court of Godly Commissioners, by
 “ Mr. Pocock, at Abington, with a Proposal of
 “ our Desires to be granted by the Commis-
 “ sioners.*

“ First, He doth declare the godly actions of
 “ those magistrates, in former days, compelling
 “ the Common-prayer to be used, to draw the
 “ nation from that gross idolatry they were then
 “ under. But it had been a more glorious work,
 “ if they had proved faithful to Jesus Christ, if
 “ they had thrown down the traditions of men,
 “ rudiments of the idolatrous world, which is not
 “ after Christ the Head of the Church, as it hath
 “ pleased God our magistrates have done at this
 “ time, being found in the Mass Book. And that
 “ it was a literal service, in the room of spiritual
 VOL. I. M “ service,

“ service, which is only acceptable to the Father ;
“ and such a worship, and such worshippers, that
“ offer up spiritual sacrifices, which are accepta-
“ ble to the Lord Jesus Christ. Therefore it was
“ voted down five years since, being manifest it
“ was the great idol of the nation, and not divine,
“ but merely human. And it is manifest in the
“ holy Scriptures, to set up their posts by the
“ Lord’s, is idolatry. His Highness, with his
“ Counsel, hath ordained this Court, therefore, to
“ remove from their place all such Ministers, as
“ shall at any time make use of this Service, after
“ January last was twelvemonth.

“ Secondly, He hath reproached those that have
“ testified their knowledge of him, from good ex-
“ perience they have had of him, ever since he
“ came to Childry ; to render them and their tes-
“ timony to this Court ridiculous and odious.
“ But it is manifest Satan had instruments in his
“ hand, to reproach Jesus Christ, who is the only
“ way, the truth, and the life ; and by the learned
“ Clergy accounted a deceiver, and used all
“ means possible to delude the world after his suf-
“ fering, that he rose not again the third day ;
“ although the Almighty hand was signally seen,
“ in striking their strict watch they set as dead
“ men, and rolled the stone from the sepulchre,
“ and raised him up by his Almighty power the
“ third day, according to the Scripture. Yet after

“ they knew the truth, they gave the soldiers
“ double money, to report he was stolen away,
“ and the world believed the report, but they
“ could not deceive the elect by it. If Satan,
“ that old enemy, can reproach the Head, it is no
“ marvel if he raise all manner of reproaches on
“ his poor contemptible servants, whom the Lord
“ Jesus hath chosen out of the world ; yet we
“ humbly conceive it our duty, with all the people
“ of God, both to the Lord Jesus Christ, to our
“ godly Magistrates, and to this Court, to give in
“ our knowledge, and testimony, of any truth we
“ know against public Ministers, who, from our
“ experience, are disaffected to the reformation
“ the Lord hath wrought, with their disaffection
“ to the reformers, and also their envy to all those
“ that are made willing, by the day of God’s
“ power, to be reformed. And to this end also,
“ which is not the least, that the common enemy
“ may not still be encouraged and strengthened
“ against his highness, his counsel, and army ;
“ whom the Lord hath the only instruments in
“ his hands to subdue the common enemy in the
“ three nations, and a wall of defence to preserve
“ the godly, from the fury and rage of the mali-
“ cious, wicked world, which knows not them, be-
“ cause they know not him, who alone is their
“ Prince and Saviour, whose voice they know and
“ follow, and know not the voice of strangers ;
“ therefore

“ therefore they hate them the more. And far-
“ ther, we could answer all the particulars cast on
“ us, had we his copy, and could declare what
“ persons Satan made use of in the business; we
“ could tell you of all those that stand for him,
“ how they are affected, and speak truth from
“ good experience, and of himself also; but we
“ are made to hate reviling for reviling, and would
“ have been silent at this time, had it been our
“ cause, and not troubled the Court; but we
“ conceive it a duty incumbent upon us from the
“ Lord, being a work he hath wrought, to reform
“ the nation, according to truth and righteousness,
“ which he labours to darken, by reproaching us
“ to this Court: yet, we are not ashamed of our
“ testimony and good affection to the work of the
“ Lord, committed to this Court, which we trust
“ they will perform with zeal and faithfulness, in
“ truth and righteousness, to the glory of God,
“ and the reforming those weighty things that con-
“ cerns their trust, and well-being of the nation.
“ Also we intreat this Court, to give us the same
“ liberty as he had, to cross-examine their wit-
“ nesses, as he did ours, and himself and wit-
“ nesses exempt, the Court, in time of examina-
“ tion, calling in one by one, the door being kept
“ close, as was for us, that one may not hear the
“ other’s testimony, that truth may not go in con-
“ tempt, and falshood take place; which is our
“ desires,

“ they knew the truth, they gave the soldiers
“ double money, to report he was stolen away,
“ and the world believed the report, but they
“ could not deceive the elect by it. If Satan,
“ that old enemy, can reproach the Head, it is no
“ marvel if he raise all manner of reproaches on
“ his poor contemptible servants, whom the Lord
“ Jesus hath chosen out of the world; yet we
“ humbly conceive it our duty, with all the people
“ of God, both to the Lord Jesus Christ, to our
“ godly Magistrates, and to this Court, to give in
“ our knowledge, and testimony, of any truth we
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“ to the reformers, and also their envy to all those
“ that are made willing, by the day of God’s
“ power, to be reformed. And to this end also,
“ which is not the least, that the common enemy
“ may not still be encouraged and strengthened
“ against his highness, his counsel, and army;
“ whom the Lord hath the only instruments in
“ his hands to subdue the common enemy in the
“ three nations, and a wall of defence to preserve
“ the godly, from the fury and rage of the mali-
“ cious, wicked world, which knows not them, be-
“ cause they know not him, who alone is their
“ Prince and Saviour, whose voice they know and
“ follow, and know not the voice of strangers;
“ therefore

“ therefore they hate them the more. And far-
“ ther, we could answer all the particulars cast on
“ us, had we his copy, and could declare what
“ persons Satan made use of in the business ; we
“ could tell you of all those that stand for him,
“ how they are affected, and speak truth from
“ good experience, and of himself also ; but we
“ are made to hate reviling for reviling, and would
“ have been silent at this time, had it been our
“ cause, and not troubled the Court ; but we
“ conceive it a duty incumbent upon us from the
“ Lord, being a work he hath wrought, to reform
“ the nation, according to truth and righteousness,
“ which he labours to darken, by reproaching us
“ to this Court : yet, we are not ashamed of our
“ testimony and good affection to the work of the
“ Lord, committed to this Court, which we trust
“ they will perform with zeal and faithfulness, in
“ truth and righteousness, to the glory of God,
“ and the reforming those weighty things that con-
“ cerns their trust, and well-being of the nation.
“ Also we intreat this Court, to give us the same
“ liberty as he had, to cross-examine their wit-
“ nesses, as he did ours, and himself and wit-
“ nesses exempt, the Court, in time of examina-
“ tion, calling in one by one, the door being kept
“ close, as was for us, that one may not hear the
“ other’s testimony, that truth may not go in con-
“ tempt, and falshood take place ; which is our
“ desires,

“ desires, and had rather any of our tongues
“ should cleave to the roof of our mouths, than
“ maintain any falshood or witness lies. But for
“ fear of greatness, or favour, or the like, divers
“ persons, of the forwardest actors, hath dissented
“ with divers others, who engaged to clear the de-
“ positions more fully, withdraws; seeing us in
“ great contempt, and under threatenings; and
“ others will not come in, although summoned
“ with your warrants, which have declared, that
“ his own child, last spring, was baptized with the
“ Common-prayer, with godfathers and godmo-
“ thers, in the presence of four or five Ministers;
“ and the Communion administered the last sum-
“ mer, as it was twenty years ago. And his
“ Curate, Mr. Whetstone, could not content him-
“ self to make use of it at home, but also at a
“ neighbouring town, and was indicted at the as-
“ sizes for it; the grand jury found the bill
“ against him, and should have paid five pounds
“ to the poor could he be taken, and he had been
“ taken, had not his house sheltered him. Thus
“ it is clear, still they labour to uphold that which
“ God hath thrown down; but it is the desires of
“ our souls, according to that good prayer he left
“ his disciples for a direction, that his kingdom
“ may come, and his will be done on earth, as it
“ is in heaven, to the glory of the great God, and
“ our Lord Jesus Christ, to whom be praise and
“ glory

“glory for ever and ever, and all nations come to
“the knowledge of the truth, that they may be
“saved, and all anti-christian ways destroyed,
“that are not found in the law and testimony,
“which is our desires.

R. HOARE, R. BROOKES,
W. BUNCE, T. BUSH,
R. HATTON.”

It may be proper here to observe, from some scattered memorandums of Mr. Pocock's, that the two first of these subscribing professors, Brookes and Bush, had been used to deny and detain from him corn tithes. And there is yet extant a bond, all of it written in Mr. Pocock's own hand, dated November 10, 1647, in which the said Bush, together with one Alexander Filmore, both of the parish of Childry, do under their hands and seals, bind themselves to pay unto Mr. Pocock, their Rector, the harvest following, nine sheaves of wheat, four cocks of barley, a cock and a half of beans, and one cock of blue pease; all which they had detained the harvest last past.

Thus, in return to Mr. Pocock's forbearance towards Bush, after he had detained part of his tithes, did that ungrateful man, on the first opportunity that offered, endeavour to deprive him of the whole.

I do not find that Mr. Pocock took any other
notice

notice of the answer above rehearsed, than only to procure an attested copy of it, from which, that which is here inserted hath been transcribed ; but to their depositions against him, he delivered to the commissioners, in a little time, a full answer in writing, introducing it with these humble desires, which, as he told them, he craved leave to offer to them.

1. “ That what was formerly given in by him,
“ by way of answer, might be reviewed and con-
“ sidered.

2. “ That such things as concerned other per-
“ sons, were they true or false, might not be
“ charged upon him.

3. “ That the testimonies of the witnesses pro-
“ duced against him, might not be extended be-
“ yond the letter of the ordinance ; it being a
“ known and undoubted rule, that no penal laws
“ are to be extended beyond the strict letter of
“ them. And though such as are appointed judges
“ may, upon some occasions, as is usual, dispense
“ with the rigour of such laws ; yet they ought
“ not, upon any occasion, to exceed or go be-
“ yond the letter of them.

4. “ That where the witnesses produced against
“ him should be found to contradict themselves,
“ or one another, their testimony might not be ad-
“ mitted as evidence against him.

5. “ That the witnesses to be examined for him,
“ according

“ according to what was allowed by the ordinance,
“ might be impartially and indifferently heard,
“ without prejudice; and their evidence taken on
“ his behalf be balanced with the testimony of his
“ accusers: it being the duty of righteous judges,
“ not in any case, so far to incline to the parties
“ accusing, as if it were their desire and business,
“ to find the party accused guilty; but to admit
“ them to an equal plea, and if there be any
“ favour to be shewed, it ought to be in the be-
“ half of the person accused.”

In the answer itself he was very particular, making his defence under each article, against every thing that had been sworn, by the several witnesses against him. It will be a work too tedious to give an account of the whole. Omitting therefore his replies to those parts of their testimony, which were either of no consequence, or wholly false, I will only take notice of what he said to such as had some ground of truth, and were intended to render him a scandalous Minister, according to the meaning of the ordinance. And these now were the things they testified concerning his using the Common-prayer, his disaffection to the Government, and what they called, his railing against Professors.

The use of the Common-prayer, was, by this new law, declared sufficient to render a Minister scandalous; and Mr. Pocock, notwithstanding the prohibition,

prohibition, always paid a great deal of regard to that excellent model of true devotion; for as he constantly read the Psalms, and the Chapters; so the several Prayers he made use of were, as to the matter of them, agreeable to the Liturgy, and often too, he took in some of the very words of it. But having still governed himself, with all the prudence and caution, which were necessary in such dangerous times; he was able, before any indifferent judges, to avoid the force of the accusations brought against him. For the defence of himself, from the several depositions relating to this article, he took all the advantage he could of the words of the ordinance, by which a public and frequent use of the Common-prayer Book, since a certain day, were only prohibited, shewing, that if most of the things he had been charged with, by the witnesses, were allowed to be true, they would not yet, by the letter of that ordinance, at all affect him. He declared the falshood of several particulars of the testimony against him, which he was ready, he said, fully to prove by other witnesses, both for number and quality, much more creditable. He made it appear, that some of his accusers had manifestly contradicted, both themselves and one another. And he noted the gross ignorance of others, who, neither understood the nature of an oath, nor what they swore to. For, it was known, he said, that one of the witnesses, on

on her return home, had told some of her neighbours, "that she had expected to be put to swear
" some great oath, but that she did not swear at
" all, only took a book into her hand." And they might remember, he added, that the witness, who had charged him with administering the Sacrament, at Easter, after the old way, being asked, Why he thought it the old way? Gave this reason, "Because he made a prayer before, and a prayer
" after, and gave the bread and wine to the
" people." And also, being further asked, Whether those prayers were the same form with those in the Common-prayer? He said, "Yes, for
" ought he knew; for he talked in them of Peter,
" of Paul, and John."

"Disaffection to the Government then in being," was also by the same Act made exceeding scandalous, and indeed a man of Mr. Pocock's principles could not be heartily free from it. However, as formerly in his prayers for the prosperity of the King, while that good Prince stood in need of them, he had not used any harsh or unseemly expressions; so since the new established tyranny, he had taken a due care, upon all occasions, to carry himself inoffensively; and this wariness, now qualified him for a sufficient defence. In this article, as well as in the former, he took hold of the words of the Act, which only declared them guilty in this matter, who "discovered
" vered

“vered their disaffection, by writing, preaching, “or otherwise publishing.” He observed to them, that the things relating to other persons, were they indeed true, could not, with any justice, be put on his account. And as for those words, which were alledged against himself, if, indeed, spoken by him, the deponents, he said, had confessed, that it was many years ago, at the beginning of the wars, and about the time of Naseby fight, and so they could not reflect on the present power, which was not then in being; and if in themselves at that time criminal, yet they had been discharged by the Act of Indemnity.

The other scandalous practice, in the sense of this law, was, what they called railing at Professors, that is, a speaking plainly of the sins of schism, division, and the like, which many, in those times, who pretended highly to godliness, were manifestly guilty of: such reproof, upon proper occasions, he had not neglected; but still what he spake, was in a very grave and serious way; for, as often as he exposed the errors of those disorderly people, he did it in the softest words, designing, if it were possible, not to anger, but reform them. And under this article, therefore, his defence was very easy. For, whereas all that he had been expressly charged with, was the speaking, as he preached, of schismatics, separatists, and deceivers, he supposed, he said, that
it

it could not be denied, that there might be just and necessary cause for the use of such words ; and he hoped, that the misapprehension of those who might have applied them wrong, would not be fastened on him as a crime.

But though his answer, to all the depositions against him, was thus full and clear, and had all the marks of truth, that could possibly be expected ; they could not, however, ease him of the trouble of bringing witnesses for his justification. A considerable number, therefore, appeared for him before these Commissioners at Wantage, March 27, 1655. Amongst whom were four of the same name, viz. John Fettiplace, of Childry, Esq. Charles Fettiplace, of Up. Lambourn, Esq. Edmund Fettiplace and George Fettiplace, gentlemen, whom I could not but thus particularly mention, in honour to a worthy family, that in times of great difficulty, afforded so many persons, who were not afraid to protect learning and goodness, so unjustly persecuted. By the testimony of these witnesses, who were sworn and severally examined upon all the articles against him, not only the malice and falshood of his accusers were sufficiently manifest ; but his peaceable behaviour, his christian temper, and unblameable conversation, were made evident, beyond exception. Several of them declared, that upon an intimate acquaintance with him, for many

8 years,

years, they had always found him not only meek, friendly, and obliging, but also a very religious and godly man, of an upright life and conversation; a constant reprover of vice and sin, and an encourager of holiness. And some of them added, that they verily believed, that in the whole country, wherein he dwelt, there could not be person of a fairer character, and more unblemished reputation.

And thus, at length, notwithstanding all the endeavours of his zealous adversaries to oppress him, the charge that had been managed against him fell to the ground; it being impossible for them to fasten any thing scandalous upon him, even according to their own new sense of that word. Very unwilling, however, they were, that the good parsonage, which they thought themselves sure of the disposal of, should continue still in his hands, and therefore made choice of another method whereby to dispossess him of it. As these Commissioners were, by the Act that established them, to determine what was scandalous in clergymen; so, in conjunction with several ministers named in it, they were made the judges too of ignorance and insufficiency*; and now, though that former power had not served their purpose, they were

* See the Act in Scobell's Collection, An. 1654, cap. 43.

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willing to try whether this other might not prove more successful. There was nothing, indeed, in the articles, at first exhibited against him, that led them to this attempt; but the depositions of some of those forward witnesses, that swore to them, afforded some foundation for it. For one of them had declared, that he believed Mr. Pocock to be destitute of the spirit, though he preached saving truths according to the letter; and another had deposed, that he sometimes preached pretty well, but at other times not so well; and that his deadness, and dullness drove people from hearing him. But this new danger, which he was exposed to, filled several learned men, of much fame and eminence, at that time in Oxford, with a great deal of indignation; and they resolved to go to the place, where the Commissioners were to meet, and expostulate with them about it. In the number of those that went, were Dr. Ward, Dr. Wilkins, Dr. Wallis, and Dr. Owen; and they all laboured, with much earnestness, to convince those men of the strange absurdity of what they were undertaking: particularly Dr. Owen, who endeavoured, with some warmth, to make them sensible of the infinite contempt and reproach which would certainly fall upon them, when it should be said, that they had turned out a man for insufficiency, whom all the learned, not of England only, but of all Europe, so justly admired for his vast knowledge,
and

and extraordinary accomplishments : and being himself one of the Commissioners appointed by that Act, he added, that he was now come to deliver himself, as well as he could, from a share in such disgrace, by protesting against a proceeding so strangely foolish, and unjust. The Commissioners, being very much mortified at the remonstrances of so many eminent men, especially of Dr. Owen, in whom they had a particular confidence, thought it best for them wholly to put an end to the matter, and so discharge Mr. Pocock from any further attendance. And, indeed, he had been sufficiently tired with it ; this persecution, which lasted for many months, being the most grievous to him of all that he had undergone. It made him, as he declared to the world some time after *, utter incapable of study, it being impossible for him, when he attempted it, duly to remember what he had to do, or to apply himself to it with any attention. And, doubtless, the characters of the persons, under whom he suffered, added not a little to the weight of his sufferings ; being such as hated learning, out of zeal for religion, and with large pretences to godliness laboured to undermine the true supports of it. A sort of men, as he describes them †, absurd

* Præf. in Annales Eutychiei, p. 6.

† Genus hominum planè ἀτοπον καὶ ἄλογον atque hujus Sæculi Lues, Præf. in Portam Mosis, p. 19.

and unreasonable, and the pest of the age in which they lived. Indeed, in those times of disorder and confusion, amongst other strange opinions, which found an easy entertainment with great numbers of people, the contempt and even hatred of learning prevailed to a very great degree. About the year 1650, Mr. Pocock had complained *, in the book he then published, of a sort of men who boldly declared, all the kinds of it to be injurious to religion; and, therefore, that it ought to be wholly banished from all Christian commonwealths: particularly, that it was sufficient for every one to be acquainted with his mother tongue alone, and that the time that was employed in obtaining the knowledge of other languages, was utterly lost; so that, as he observed, the very way which Julian the apostate made choice of, for the destruction of Christianity, was thought the only means of promoting it: and how much the same opinion obtained in the University of Oxford itself, in a few years after this, amongst some who had made themselves considerable men there, appears from a letter of Dr. Langbaine to Mr. Selden, the inserting part whereof, may not, perhaps, be unacceptable. After he had given in it, his sense of ancient Greek custom, in answer to a letter he had received from that learned man, he went on in this manner :

* Specimen Histor. Arab. p. 166.

“ ——— ’Tis true, the problem might suit very
“ well for the fire-side, in a winter night; but I
“ am sorry I have occasion to say, that I fear we
“ must be forced, e’er long, to bid good night to our
“ *Noctes Atticæ*. I was not so much troubled to
“ hear of that fellow, who lately in London main-
“ tained in public, that learning is a sin, as to see
“ some men (who would be accounted none of the
“ meanest amongst ourselves, here at home) un-
“ der pretence of piety, go about to banish it in
“ the University. I cannot make any better con-
“ struction of a late order made by those, whom
“ we call Visitors, upon occasion of an election
“ last week, at All-Souls College, to this effect:
“ That, for the future, no scholar be chosen into
“ any place in any College, unless he bring a tes-
“ mony, under the hands of four persons, at the
“ least (not electors), known to these Visitors to
“ be truly godly men, that he who stands for such
“ a place is himself truly godly. By arrogating
“ to themselves this power, they sit judges of all
“ men’s consciences, and have rejected some,
“ against whom they had no other exceptions
“ (being certified by such to whom their conver-
“ sations were best known, to be unblameable and
“ statuteably elected, after due examination and
“ approbation of their sufficiency by that society)
“ merely upon this account, that the persons, who
“ testified in their behalf, are not known to these

“ Visitors, to be regenerate. I intend, God will-
 “ ing, e’er long, to have an election in our Col-
 “ lege, and have professed, that I will not submit
 “ to this order; how I shall speed in it, I do not
 “ pretend to foresee; but if I be baffled, I shall
 “ hardly be silent. Sir, excuse this passion of,

“ Your most humble servant,

“ GER. LANGBAINÉ.”

“ Queen’s College, Oxon,
 Nov. 8, 1653.”

Upon the head of Mr. Pocock’s troubles I shall only add, that one of the Commissioners, who voted for acquitting him, Mr. Strowde, of Ruscomb, in Berkshire, had occasion for his testimony, after the King’s Restoration, to secure a considerable interest of his, then in question, which was readily, and, I believe, effectually obtained. That gentleman desiring the renewal of a lease belonging to one Mr. Chappel, as Prebendary of Sarum, was refused, mainly because he was represented to be a fanatic. Hereupon Dr. Owen, who in the self-same affair had been very active and serviceable to Mr. Pocock, writes to him, desiring,
 “ That, if he remembered who the man in former
 “ time hath appeared for, and manifested a respect
 “ unto worth, learning, and the Ministry, he
 “ would be pleased to make it a ground of inter-
 “ ceding with Mr. Chappel, by his letter, that he
 “ may

“ may obtain that lawful favour in the renewal of
“ his lease, which an honest man may justly ex-
“ pect.” Mr. Pocock was, doubtless, glad of this
opportunity, to discharge a debt of gratitude to
Mr. Strowde, and Dr. Owen, at the same time ;
and, therefore, wrote immediately to Mr. Chap-
pel, though then altogether a stranger to him, ex-
cusing the liberty he took, on the score of grati-
tude, which obliged him, at the desire of friends,
to attest what he knew concerning Mr. Strowde, a
suitor to him for the renewal of a lease : “ It
“ seems, adds he, he is represented to you as a
“ fanatic. I am a greater stranger to him, than
“ to be much acquainted with his opinions. Only
“ thus much : when I was vehemently persecuted
“ by fanatics, in the time of their power, and
“ their chief accusations being my conformity to
“ the Church of England, I found him a friend
“ against them, and one who joined, with others,
“ under his hand and seal to acquit me out of that
“ Court ; so that they could not have their will
“ against me. Out of which respect, I could not
“ but in gratitude acknowledge the favour then
“ done me, and my desire of doing him any good
“ office. If at your hands he may find that favour
“ of being received as your tenant, I shall be
“ very glad, and think myself partaker of your
“ courtesy, &c.” We have reason to believe,
that this interposition had the effect desired, and

this event may serve as an useful admonition, at all times to men in power, still to temper their zeal for the ruling interest, with equity and benevolence towards men of worth and modesty, whose hap it is to differ from them in religion and politics, remembering, that every exercise of so commendable a moderation, may lay up in store for them signal good offices, against the time when an unexpected vicissitude shall lay them at the mercy of those they have obliged.

I must now return back again to the year 1650, to pick up some things that occurred between that time and the troubles above related, and which were designedly postponed, that those remarkable events might neither interrupt, nor receive interruption from, the orderly course of the history in hand.

The only remarkable thing in this year, hitherto untouched, is, that towards the latter end of it, Mr. Pocock began his design of translating Maimonides's *Porta Mosis*; of which more hereafter. The year following, Mr. Abraham Wheelock, Arabic Professor at Cambridge, was preparing his edition of the Persic Gospels, being the first of the kind, with a Latin Translation and Notes; for the perfecting of which Mr. Pocock lent him a manuscript copy so good, that Mr. Wheelock, in a letter to him, professes, that had it not been for his fear of oppressing his Amanaensis,

nuensis, he would, upon sight thereof, have begun his work again. On this occasion, Mr. Wheelock relates something very surprising. His Amanuensis's name was Austin, a Fellow of King's College, in Cambridge. "This young man," says he, "in the space of two months time, not knowing a letter in Arabic, or Persick, at the beginning, sent a letter to me in Norfolk of peculiar passages. So that, of his age, I never met with the like; and his indefatigable pains, and honesty, or ingenuity, exceed, if possible, his capacity." But much happier had it been for himself and the world, if this extraordinary person had gone on more leisurely in his Oriental studies. For his excessive application to them, ended in distraction and death, ann. 1654, just as he was designed to go on with the impression of Mr. Wheelock's Persic Gospels, who lived only to see it carried on to the 6th or 7th verse of the xviiiith chap. of St. Matthew.

In the following year, 1652, Mr. Selden, in a letter, April 14, mentions to Mr. Pocock, that he had written to Dr. Langbaine, touching a preparative for an edition *Arabico-Latin* of *Eutychius Alexandrinus*, as a thing that would be acceptable to that part of the world, which cares for books; adding, that whatever was necessary to it, he would readily defray. "I beseech you," continues he, "advise with him about it, and
"give

“give us your direction and assistance.” Mr. Selden went no further at this time; but the 11th of the next month, broke the design wholly to him, begging him, that he would translate Euty-chius, and promising him, upon his credit, that it should be advantageous to him in some other way, as that the time would not be mispent. Mr. Selden very much feared that Mr. Pocock, for want of time, and perhaps for other reasons, would appear disinclined to the work, and seems overjoyed at the receipt of his letter, the 18th of the same month, wherein he promised a compliance. But of this also, more shall be said in due time. This year was further famous, in the history of learning, for the first appearance of a design which did infinite honour to our Church and nation, as well as service to letters and religion in general; I mean the edition of the Polyglott Bible. A work wherein, from the beginning, scarce a step was taken till communicated to Mr. Pocock, and without whose assistance it must have wanted much of that perfection which gives it a just preference to every other work of that kind. But intending a particular account of this noble work, when we arrive at the era of its publication, I shall speak no more of it at present.

But fruitful as this year was in giving birth to learned designs, and in employing learned heads, it proved fatal to a most excellent scholar, and
exemplary

exemplary Christian, Mr. John Greaves, Mr. Pocock's most intimate and generous friend. Some time in August, he and Dr. Langbaine made a journey to Cambridge, by way of London; which, perhaps, was the last interview between him and Mr. Greaves. For in October following, he died in London. And no sooner was Mr. Pocock returned home, but himself was seized with a fit of sickness, which, if it did not owe its rise to the loss of his friend, was probably much increased thereby.

Nothing else, except his troubles before the Committee already spoken of, happened worthy of notice, either to Mr. Pocock, or his friends, till the latter end of November 1654, when the learned Mr. Selden departed this life. Of which event, Dr. Langbaine gave him notice, from London, in the following letter, dated London, December 2, 1654.

“SIR,

“I came here only time enough to see and
“speak with our good friend Mr. Selden, who
“died on Thursday night, about eight o'clock.
“He told me on Wednesday (then very weak) in
“the hearing of one of his executors, Mr. Hey-
“wood, how he had disposed of his impression
“of Eutychius, to you and myself, (and so he did
“by a codicil made to his will, in June, 1653,)

“I mentioned

“ I mentioned to him, that he had often spoken
“ of intended notes ; and upon that he gave order
“ that all letters or notes concerning that author
“ should be delivered to us. All other papers of his
“ own hand he had before peremptorily commanded
“ to be burned. Yesterday I had the sight of so
“ much of his will, as concerns the University. He
“ has given to our public library all his manuscripts
“ of the Oriental tongues, and Greek (not other-
“ wise particularly disposed of) and all his Rab-
“ binical and Talmudical books, which are not
“ there already, or not of the same editions.
“ These to be taken out of his library by you and
“ myself. *Item*, all his marbles, statues, heads,
“ and Greek pieces, to be conveyed to Oxford,
“ at the charge of his executors, and there placed
“ on the walls of the library. The executors are
“ Justice Hales, Mr. Vaughan, Mr. Heywood,
“ and Mr. Jeux ; who desire that you would
“ speedily repair hither to view and select what
“ belongs to the University before his library
“ be otherwise meddled with. And to that pur-
“ pose I have written to the Vice-chancellor and
“ Mr. Barlow, to send up the most perfect ca-
“ talogue of the public library, for our direction,
“ and the executors satisfaction. To their dis-
“ cretion he hath left all the remainder of his
“ books, not otherwise particularly bequeathed,
“ either to be divided among themselves, or to be
“ sent

“ sent to the University, or some College or Col-
“ leges, as they shall think fit. In the same
“ box, with his will, he hath left a short paper
“ of inscription for his monument. He is to be
“ buried in the Temple; but when I cannot
“ tell, &c.”

I should have observed, that some time in the year 1654, the famous Golius, Arabic Professor of Leyden, published his long expected Arabic Lexicon. He had been twice sent into the East for his greater improvement in that language, and, perhaps, was the only person of that age who equalled Mr. Pocock in that part of learning. Golius himself confessed, that Mr. Pocock had, in this respect, no superior; as appears by his presenting him with a copy of his Lexicon, thus inscribed: *Virtute atque Doctrinâ eximio ac præclaro Viro, Dno. Edw. Pocock, Literaturæ Orientalis Peritia, nulli secundo.* In return for which, Mr. Pocock sent him a just eulogium on his performance, and a present of his Specimen Hist. Arab. for which, on the 1st of October, he received Golius's thanks and commendations to a high degree, which probably came to his hand much about the time that his sufficiency was called in question, before the Berkshire Committee. And sure there was something odd and whimsical in the circumstances and situation of the
good

good man, to be one day caressed by the greatest scholars in Europe, and set up an oracle for resolving difficulties in the abstrusest parts of learning, and the next, perhaps, convened to answer the Articles exhibited against him, by his illiterate parishioners of Childry, for ignorance and insufficiency.

His troubles, from this sort of men, being at length got over, he returned again to his studies, and in the same year, 1655, he published his *Porta Mosis*, being six prefatory discourses of Moses Maimonides, which in the original were Arabic, but according to the general usage of the Jews, who have written in that language, expressed in Hebrew characters, together with his own Latin translation of them, and a very large Appendix of Miscellaneous Notes. It was printed at Oxford, and as his *Specimen Historiæ Arabum*, and a small piece of his friend, Mr. John Greaves, were the two first pieces that came from the Arabic press of that place; so this *Porta Mosis* was the first fruits of the Hebrew press there, the letters of it having been, on the request of Dr. Langbaine, founded at the charge of the University, upon the assurance he gave, that something of Mr. Pocock's should be speedily printed with them. Maimonides was a person of vast reputation for learning, not only amongst his own people, but the Mahometans too; and, indeed,

indeed, by the best judges, is held to be one, who, of all the writers of that sort, is least guilty of trifling: wherefore Mr. Pocock could not but think the publishing these tracts (wherein an account is given, in a very clear method, of the history and nature of the Talmud, and the Jewish faith and discipline) would be very acceptable to learned men; especially, considering that they had never yet been printed in the original Arabic, but only in a Hebrew translation of them, made from imperfect copies; whereas the manuscripts he now made use of, were very good, and some of them, as he imagined, the very originals, written by the author's own hand. But besides the usefulness of these tracts, considered in themselves, he was encouraged to the publication of them in the manner before-mentioned, on another view; namely, that according to his duty as a Professor, he might promote the advantage of those who should addict themselves to the study of Arabic and Rabbinical learning. For there being many Jewish manuscripts of good account, written thus in the Arab tongue, but with Hebrew letters; he was willing to assist them with this specimen of that way of writing, which, as he declares in the preface, contained much more of the kind than had ever yet been printed.

But of what account soever these tracts of Moses Maimonides are, the Miscellaneous Notes
which

which Mr. Pocock added to them, as they exceed them in length, so doubtless they do also in usefulness. In which his chief design is to shew, by many instances, how much the knowledge of Arabic, and Rabbinical learning will contribute towards the finding out the genuine sense of many difficult places of Holy Scripture. In the four first chapters of these notes, he largely considers and explains several texts of the New Testament, which, being cited from the Old, for the most part, according to the version of the Septuagint*, seem to be very different from the original Hebrew. And as he gives very learned accounts of the true meaning of them, so he proves, that there is no sufficient reason to conclude from those seeming differences, that the ancient Hebrew copies, made use of by the Seventy Interpreters, had, as some learned men have thought, other readings in those places than what are still extant. The design of the 5th chapter is to prove, from the custom among the Jews of whitening the graves of their dead, to prevent being polluted by them, that the sepulchres appearing beautiful, to which our Blessed Saviour compares the Scribes and Pharisees,

* Viz. Heb. viii. 9. from Jer. xxxi. 32. Rom. ix. 33. and x. 11. and 1 Pet. ii. 6. from Isa. xxviii. 16. Matt. ii. 6. from Mich. v. 2. Acts xiii. 41. from Hab. i. v. Heb. x. 38. from Hab. ii. 4, &c.

Matt. xxiii. 27, are the same with the graves that appear not, to which they are also likened by him, Luke xi. 44. So giving a clear sense of those two places of Scripture, which to those who do not consider that custom, are hard to be understood. In the 6th chapter, which is very long, he gives a large account of the several opinions of the Jews concerning the resurrection of the dead; and being moved thereto by the resemblance he had observed between these opinions, and those of the followers of Mahomet, in the next chapter he recites from the most learned writers of that sect, the sentiments of those people about the same matter. In the 8th chapter, he shews the reason why the modern Jews, who commonly so superstitiously adhere to the doctrines of their forefathers, do yet differ from them in their exposition of the second Psalm, which was generally understood, by their ancient writers, to be a prophecy concerning the Messiah; namely, that by these means they might be the better able to answer the arguments of Christians. Upon this occasion, by the help of two manuscript copies of the Commentaries of Kimchi on the latter Prophets, he restores several passages relating to the Christians, which, in the printed copies of that work, are now left out. And afterwards he vindicates that prophecy concerning the Messiah, at Jer. xxxi. 22. which Calvin, in
his

his explication of it, so readily gave up to the adversaries of Christianity. Finally, his business in the ninth and last chapter is, to give an account, from the Jewish writers, of those traditions of their elders concerning washings and vows, for which our Saviour, Mark vii. 11, reproveth the Scribes and Pharisees; whereby he brings a great deal of light to several obscure passages of Holy Scripture.

The excellent learning and usefulness of this performance drew upon Mr. Pocock from all quarters, great and just commendations. From abroad, Matthias Pasor, a professor at Groningen, and his first Arabic master at Oxford, expressed his thanks, and the great pleasure he had in reading his learned attempts to reconcile the Septuagint Version, which is confirmed by the Apostle, to the Hebrew Text. Alting, another professor, of the same University, having received Mr. Pocock's book, as a present from Dr. Reynolds, with whom he formerly lived in England, acknowledges, in a letter to the author himself, with whom he oft corresponded, the exquisite learning of this work. At home, his old friend, the very learned Mr. Thomas Greaves, expresses himself to be so delighted with his book and learned notes, that he knew not how to be thankful enough. Sir Kenelme Digby also, to whom a copy had been presented by the author's direction,

tion,

tion, writes thus to him. “ It joyeth me much
“ to see, that one of our nation, in these unquiet
“ times (which condition is the greatest enemy to
“ learning) hath given a piece to the world, that
“ may be the envy of the learnedest ages fol-
“ lowing.”

I have only to add farther concerning this book, that the index to the text of Maimonides was compiled by Mr. Henry Chapman, who, in a letter to Mr. Pocock, dated Jan. 3, 1653, offered to do the same for the miscellaneous notes, and probably his offer was accepted. I am sorry that it is not in my power to acquaint the world with any thing more concerning this learned gentleman, than that his letter was dated from Battersey.

Early this year, 1655, Mr. Pocock laboured under a severe disease at Childry, as we learn from two letters of Dr. Langbaine's to him, the one dated in January, the other in March; and of whatever kind it was, it seems to have continued upon him more or less, till the middle of the summer following; after which Dr. Walton writes to him, expressing his joy for the recovery of his health.

The year following, i. e. 1656, affords but little material relating to our subject, except it be, that then Mr. Pocock entertained some thoughts of publishing Rabbi Tanchum's Expositions on the Old Testament. He was, as our author himself informs

informs us, in the Preface to the Commentary on Micah, an Hierosolymitan Jew. "He wrote "notes," continues he, "in the Arabic language, on the whole Old Testament, (as himself declares) though I have not had the happiness to see them on divers of the books thereof. "On the Prophets (all but Isaiah) I have. When "he lived, I know not; only it appears that he "was after the time of Moses Maimonides, "whom he often cites, and follows in many "things." What hindered the execution of this design, we cannot say; but, most probably, it was the want of due encouragement. It must be confessed, that at this time there were two very great works going forward, that of the English Polyglott, already mentioned, and Bee's edition of the Critici Sacri; so that there was less reason to expect the assistance which so great a work would require. The learned Mr. Boncle, then fellow of Eaton College, though deeply engaged in a great variety of business, generously offered to correct two books after the press, desiring that Leviticus might be one of them. He further proposed to get some bookseller in London to undertake the printing of Rabbi Tanchum, though he then apprehended, that the two works above-mentioned, neither of them as then finished, would prove an obstruction to his wishes. The miscarriage of this design, to whatever cause it was

was owing, was no small damage to sacred literature. For, if we may guess by the noble use our author made of Rabbi Tanchum's Commentaries, their publication might have been attended with advantages equal, or rather superior to what have been received from any other Rabbinical writings. Besides, for ought that appears, Mr. Pocock was the only person in Europe that possessed any MSS. of Rabbi Tanchum. The learned Jews were surprized to hear of this, and many other fine things of like kind in the hands of Mr. Pocock, which were otherwise utterly unknown to them; as Manasseh Ben Israel himself professed to Mr. Boncle. But notwithstanding all this, neither then, nor at any time after, had he an opportunity of communicating these Oriental treasures to the learned world; but they lie in the archives of the Bodleian library, till better times shall produce a patron that will give them light and liberty.

And now we are arrived at the year 1657, in which the English Polyglott edition of the Bible was sent into the world: a work it was of such immense cost and labour, as would have deterred most men from undertaking it, in the quietest times, and under the most prosperous circumstances. But, to the immortal honour of our English Church and Nation, it was carried on and perfected at a season when sober religion and sound learning were discouraged and depressed by the

greatest enemy to both, a rampant enthusiasm. The loyal and episcopal Clergy being all dispossessed of their preferments, or, at least, having lost the most profitable of them, could only contribute to this work by their credit, their pains and erudition; all which were employed therein, to a degree that almost exceeds belief.

When such a design was carrying on, in which Oriental learning was to make its utmost efforts, one might naturally suppose, that the undertaker would crave the assistance of Mr. Pocock, who, besides his superior knowledge in the eastern languages, was able to supply valuable MSS. relating to most of the Oriental Versions of the Bible. But our author, ever attentive to the interests of religion and learning, prevented all application: for he no sooner heard that such a design was on foot, but he offered his advice upon it, by Dr. Ashwel to Dr. Brian Walton*, who was the first promoter,

* This most worthy person, Brian Walton, was born in Cleiveland, Yorkshire, A. D. 1600, was matriculated in the University of Cambridge, July 4, 1616, being then a Sizar of Magdalen College: But removed from thence to Peter House, where he was admitted a Sizar, Dec. 4, 1618, under Mr. Blake: and in that College he commenced Bachelor of Arts, An. 1619, Master of Arts, An. 1623, and Doctor of Divinity, An. 1639. He was Prebendary of St. Paul's, but dispossessed of that, and all his other preferments, for his loyalty and orthodoxy. At the Restoration, he was made
Bishop

promoter, the chief compiler, and the sole editor of the Polyglott Bible. From that time Dr. Walton and Mr. Thorndike*, his second in the work,

Bishop of Chester; but did not long enjoy that advancement; his excessive labours having probably hastened his end; for he died in Aldersgate-street, in the year 1661, Nov. 29, and on the 5th of the following month was, with great honours and solemnity, buried in the Cathedral of St. Paul's, opposite to the Lord Hatton's monument. The Bishop of London performed the funeral service, and his corpse was attended by the Earls of Derby and Bridgwater, besides several more of the nobility, as also by the greatest number of the Bishops in their rochets, and by the Deans and Prebendaries of many Cathedral Churches, together with a multitude of learned Clergymen, from Sadler's-hall to the place of interment.

Besides compiling the Polyglott Bible, and writing large and very learned Prolegomena to it, he published a Defence of it against Dr. Owen, and another excellent Latin Treatise introductory to the reading of the Oriental tongues.

He was also very well skilled in the common law of the realm, especially so far as it relates to the patrimonies and liberties of the Church: this eminently appears from a little book written in defence of the tythes within the City of London, according to the proportion of two shillings and nine-pence the pound rent.

* Mr. Herbert Thorndike, by some expressions in his will, is conceived to have been a native of Scamblesby, in the county of Lincoln: he was admitted of Trinity College, in Cambridge, and as member of that Society, matriculated Dec. 18, 1613, where he took his Bachelor's degree, An. 1616, and became Master of Arts in 1620; he was made junior Fellow of that College 1618, middle Fellow, An.

work, maintained a frequent correspondence with Mr. Pocock, giving him a punctual account how 1620, and senior Fellow in the year 1639; he was constituted likewise one of the University preachers in 1631: he underwent the common fate of those clergy who adhered to the King and the Church in the long rebellion, being deprived of all his preferments. At the Restoration, he recovered his Fellowship and Prebend of Westminster, between which two he spent the remainder of his time in retirement, devotion and study, and dying in good old age, July 13, 1672, at Westminster, was buried, by his own order, in the way from his lodgings to the Church, without any solemnity, save of the ordinary service. He ordered these words to be put upon his grave-stone.

Hic jacet Corpus Herberti Thorndike, Præbendarii hujus Ecclesiæ, qui vivus veram Reformatæ Ecclesiæ Rationem ac Modum Precibusque Studiisque prosequabatur. Tu, Lector, Requiem ei et beatam in Christo Resurrectionem precare.

In the year 1663, a mandate, the original whereof is yet extant in the archives of the University of Cambridge, dated April 14, 1663, was sent down to that University, to confer the degree of Doctor of Divinity on him, and Barn. Oley, A. M. which honour, though freely offered, they both declined: But it was more for the honour of Mr. Thorndike, that April 15, 1663, a grace past the House to this effect.

Cum Herbertus Thorndike, S. Trin. Coll. Socius, et Westmonast. Ecclesiæ Præbendarius, ad nullos in S. Theol. Gradus de Industria hactenus aspiraverit, ne Vicemagistri vel Decani superioris onus, in prædicto Collegio, subire per Leges necesse haberet: Placeat vobis ut annum jam quintum supra sexagesimum agens, Missionem impetret, et concessa in posterum ab omni munere Academico vacatione (in quantum per Statuta fieri possit) quasi Rude donatus, Locum inter Doctores in Exedris novissimum obtineat.

it proceeded, asking his advice in almost every step they took, and desiring all proper assistance from him. By means of these letters, most of which are still extant, we are happily able to inform the world of some particulars relating to that most noble edition of the Bible, which might otherwise be lost, or forgotten. For which reason, and also on account of the share our author had in the work, I shall here lay together such notices concerning it, and the learned promoters of it, as have fallen in my way, heartily wishing I could have gratified myself and the reader with more particulars about an affair which made the Clergy and Church of England appear glorious under their greatest distress.

Dr. Brian Walton, having in the long rebellion lost all his preferments for his adherence to monarchy and episcopacy, had for some years spent part of his time in collecting and adjusting proper materials for a Polyglott Bible. And after communicating his intentions to, and taking the advice of most of the English bishops then living, in the year 1652, having already obtained private subscriptions to the value of near 4000 pounds, he published printed proposals, with a letter annexed to them, both which are here subjoined.

“ Worthy Sir,

“ It cannot be unknown to you what great
“ benefit the Church of God hath reaped by the
“ care

“ care of learned men in publishing the Holy
“ Scriptures according to the best copies in the
“ original, and other learned tongues, with the
“ most ancient and approved translations, which
“ have been of great authority and use. And
“ although among others, those famous editions
“ of the Complutense, Antwerp, and the late
“ Paris Bibles be justly had in high esteem and
“ veneration; yet, without any derogation from
“ the just praise of the publishers, it may be
“ truly said, that much may be added to make
“ the editions more compleat and useful by the
“ diligence of others, and yet the price very much
“ lessened, whereby they may become more com-
“ mon, and fit for private libraries. To this end,
“ there is a description of a more perfect edition
“ than any hitherto extant (as we conceive) drawn
“ up with a specimen thereof, which, as it hath
“ been approved by the most judicious and learned
“ men of this Church, so, in regard the charge
“ will exceed the ability of a private purse, it
“ hath been thought fit to desire the assistance of
“ such noble and public-spirited persons as are
“ able to advance monies towards the printing,
“ who may receive copies according to the sums
“ by them expended. Wherein, as diverse per-
“ sons of worth have already subscribed and pro-
“ mised considerable sums, amounting to above
“ half the charge; so it is hoped, that others, to
“ whom

“ whom it shall be offered, will be ready, both
“ by their own examples, according to their abi-
“ lities, and by stirring up such well-affected
“ persons as they are acquainted with, to further
“ a work so much tending to the glory of God,
“ the public good of religion and learning, and
“ the honour of our nation. To this purpose
“ also propositions, which with the said descrip-
“ tion, and a form of subscription, are herewith
“ sent you; to which you are desired, out of
“ your zeal to the public good, to procure what
“ subscriptions you can. The form you see is
“ conditional, and ties no man to the payment of
“ any thing, till the full sum be subscribed, and
“ care shall be taken to secure the copies to the
“ subscribers in such a way, as, by the advice of
“ counsel on the behalf of the subscribers, shall
“ be thought reasonable and just. There are
“ divers employed to this end in divers parts of
“ the land, and so hopeful a progress is made,
“ that we doubt not within a few months but that
“ there will be good encouragement to go on, and
“ to prepare for the work; for we cannot believe
“ any gentleman will be backward to advance so
“ noble a work, considering that all shall be put
“ in the hands of a person of known worth and
“ integrity, and shall be paid by the subscribers
“ only by degrees as the work goes on, and that
“ they shall receive copies of a greater value
“ than

“ than what is laid out. It is desired, that the
 “ several subscriptions may be returned by the
 “ First of April next, if it may be, or otherwise
 “ as soon as conveniently, to Dr. Walton, at Dr.
 “ William Fuller’s house, in St. Giles, Cripple-
 “ gate, church-yard; to whom you may likewise
 “ direct your letters, if there shall be any other
 “ occasion to send to us: we need not say to
 “ those who aim at the public good, that the work
 “ will recompence the pains of all that shall
 “ promote it; of which, yet, we are very confi-
 “ dent. Thus, hoping you will use your best
 “ endeavours to advance so pious a design, and
 “ that the author of those sacred volumes will
 “ bless your pains and ours with answerable suc-
 “ cess, we commit you to his keeping, and
 “ rest

“ Your assured friends,

J. ARMACHANUS,	BRIAN WALTON,
W. FULLER,	A. WHELOCKE,
BRUNE RYVES,	H. THORNDIKE.

London, this first of
 March, 1652.

“ To our worthy friend, Mr. John Carter, mi-
 “ nister of God’s Word in Norwich, by him to
 “ be communicated to Mr. Lovering and Mr.
 “ Sherman.

“ Propositions concerning the printing of the
 “ Bible,

“ Bible, in the original, and other learned lan-
“ guages.

“ Whereas the former editions, though less
“ perfect, and not so fit for use, have been printed
“ at the public charge of princes and great per-
“ sons; and the charge of this work will exceed
“ the ability of an ordinary person; whereupon
“ divers persons of worth have expressed their
“ readiness to join in the charge of the impres-
“ sion: and it is hoped, that others, who wish
“ well to learning and religion, will assist in a
“ work so much tending to the public good, and
“ honour of the Church of England and of the
“ nation, and so free from interests of all parties;
“ especially considering, that as the edition will
“ be much better than any formerly made, so the
“ price will be much less.

“ Therefore, for the securing of all such as
“ shall promote so good a work, either by free
“ gift, or advancing of monies to be repaid by co-
“ pies; and for the encouraging of such as shall
“ solicit and stir up others to contribute, these
“ propositions are offered, which shall, God wil-
“ ling, be performed.

1. “ That whatsoever monies shall be raised,
“ shall be paid into the hands of William Hum-
“ ble, Esq. treasurer, for this purpose, who will
“ be accountable for the monies received, and
“ will give receipts to every one, that shall pay in
“ any

“ any money, whereby they may be assured, that
“ the same shall be employed no otherwise, than
“ for the use intended, and not issued out, but by
“ warrant of persons mentioned. The like as-
“ surance shall be given under the hand of the
“ publisher, and upon security of the impression,
“ which shall be put into the hands of some per-
“ sons interested, residing in London, for receiv-
“ ing copies proportionable to the sums so paid,
“ as soon as the work shall be finished, or other-
“ wise, as the several volumes shall be printed.

2. “ The treasurer shall not issue any monies,
“ but by warrant under the hands of the Lord
“ Primate of Armagh, Dr. William Fuller, Dr.
“ Brune Ryves, Dr. Samuel Baker, Mr. Richard
“ Drake, B. D. or two of them, whereof the Lord
“ Primate or Dr. Fuller, to be one, and shall give
“ account every six months to four persons ap-
“ pointed by those that advance, to receive the
“ accounts of all monies received or issued out,
“ which shall be showed to all persons interested,
“ who shall desire the same.

3. “ Those that by free gift, or otherwise, shall
“ in any considerable manner further the work,
“ besides copies to be given them, shall be ac-
“ knowledged as patrons or promoters of so
“ noble a work.

4. “ Those that shall collect and raise any sum
“ by the free contribution of persons well af-
fected,

“ fected, shall, for every 10l. have one copy ; and
“ if any lesser sum of 40s. or upwards, be so
“ raised by any at present, if the said sum be
“ made up 10l. by equal payments in four six
“ months next following, he shall have one per-
“ fect copy, and so according to that proportion,
“ for any greater sum.

5. “ Those that shall advance any sum out of
“ their own estate, shall, for every 10l. have one
“ copy, and for 50l. six copies, and so for any
“ any greater sum ; and the money so advanced
“ shall, for the ease and security of the advancer,
“ be paid thus : only a fifth part in hand, and the
“ rest in four six months, and at every six months
“ payment, account shall be given of the monies
“ formerly paid, and of the progress of the work,
“ and then they may also receive such volumes,
“ as shall be finished, according to the number of
“ copies due to them, if they please, they paying
“ another fifth part towards the printing of the
“ next volume.

6. “ The persons to be employed in preparing
“ of copies, correcting the press, overseeing the
“ managing of the work, &c.—till all be finished,
“ shall be Dr. Stokes, Mr. Whelocke, Mr. Thorn-
“ dike, Mr. Edward Pocock, Mr. Greaves, Mr.
“ Vicars, Mr. Thomas Smith, together with Dr.
“ Walton, and some other to assist in prosecution
“ of business, &c. And if any of them shall
happen

“ happen to die, or be otherwise hindered, some
“ other shall be nominated with approbation of
“ the rest, for carrying on the work, wherein the
“ advice of the Lord Primate, Mr. Selden, Dr.
“ Sheldon, Dr. Saunderson, Dr. Sterne, Dr.
“ Hammond, and other learned men, who have
“ approved the work, shall be desired, &c.

7. “ The work shall not be begun, till there be
“ enough paid in to finish the first volume, viz.
“ the Pentateuch, viz. about 1500l.; nor the
“ other volumes, till a proportionable sum for
“ each be brought in, viz. about 1200l.

8. “ It is desired, that the first payment of
“ monies to be advanced, may be at or before
“ the 1st of February, 1652, and if it shall ap-
“ pear, that there is enough to print the first vo-
“ lume, viz. the Pentateuch, the work shall be
“ begun, as soon as things needful shall be pre-
“ pared, which is hoped will be within three
“ months then next following, and within three
“ years after it is hoped the whole work will be
“ perfected (two presses being kept at work).

9. “ Whatever shall be further reasonably de-
“ vised or propounded for the better managing
“ and carrying on of the work, and securing of all
“ persons interested, shall be willingly assented
“ to.”

Printed by R. Norton, for Timothy Garth-
wayt,

wayt, Stationer, at the lesser North Gate
of St. Paul's Church, London. 1652.

Mr. Pocock had heard something of this noble undertaking early in this year, and probably had written to Mr. Selden for information about the nature of it, and the hands that would be employed in it: whether he then offered his assistance, if need were, I cannot certainly learn, but think it not improbable that he did: for in a letter from Mr. Selden to our author, which bears date in February 1651-2, he writes thus: "It seems not
" yet, that there is any such naming of men for
" that employment; divers are, in discourse,
" talked of; and there be, I doubt, but a few
" fit: how to have it proceed without you, I
" know not; but I know too, that it must be
" a great diversion to your excellent studies,
" and a turning them to an illiberal attendance.
" Whatsoever you wish in it, I shall, as far as I
" have opportunity, second." Mr. Selden seems to have apprehended, that the Editor of this great work would call for Mr. Pocock's help in correcting the Arabic, as it came from the press: nor was he mistaken. For on the 28th of the following July, Dr. Walton writes to him, desiring to know, "whether his occasions would permit him
" to assist, if the impression went on, either by
" correcting the Arabic, the proofs being weekly
" transmitted,

“transmitted, or by comparing of copies or other-
“wise.” But Mr. Pocock had too much work upon his hands to undertake the correction of the Arabic from the press. He had, at Mr. Selden’s most earnest solicitation, already begun to translate the Arabic Annals of Eutychius into Latin. Besides which, he was busy with *Maimonides’s Porta Mosis*, and consequently had but little time to spare for a new and laborious employment. He consented, however, to collate the Arabic Pentateuch, with two copies of Saadiah’s Translation, the one a manuscript, the other printed in the Constantinopolitan bibles, noting the differences of each. And he also drew up a preface concerning the Arabic versions of that part of the bible, and the reason of the various readings in them; which preface, together with the various reading themselves, are published in the appendix to the Polyglott bible.

It seems, from Dr. Walton’s letter above-mentioned, that Mr. Pocock’s advice related to every part of this design, not excepting the apparatus or prolegomena, and the appendix, all which considerations the Doctor assures him he had weighed, and should, to his power, follow. The particular directions are but few of them come to our knowledge: I find, however, that he had informed Dr. Walton about one very necessary point, viz. the antiquity and authority of the Arabic Version, as it
stands

stands in Michael de Jay's Heptaglott, or Paris edition of the bible in seven languages, "He conceived," as he tells Mr. Pocock, "that the editor of this work had followed that Arabic Version, which the French ambassador brought out of the East, which Scionita and Esronita were then translating into Latin, and which Erpenius says, is *elegans et antiqua*; but Mr. Pocock convinced him, that the Arabic, in Jay's edition, was no other than the version of Saadiah, which is printed in the Constantinopolitan Bible."

The Doctor desired further, to know what copies, or ancient manuscripts of Oriental Versions, were in the public library at Oxford, or in Mr. Pocock's own private collection: what the former produced, I know not; but from the latter came a very good supply: as first, the Gospels in Persian, which had never before been printed, were now published wholly from a copy that was sent in by him, being a manuscript above 300 years old, of a translation made from the Syriack, and one therefore preferred to Mr. Wheylocke's, which was of later date, and only a Version from the Greek: of this, that learned gentleman was so sensible, while he was preparing his edition of the Persian Gospels, that, upon the lent of Mr. Pocock's copy, he declared in a letter to him, that had it not been for his fear of his oppressing his amanuensis,

amuensis, he would, upon sight thereof, have begun his work again.

2dly, His Syriac manuscript of the whole Old Testament, and two other manuscripts of the Psalms in the same language; the supply of this was the most seasonable, because one of Primate Usher's Syriac copies of the Pentateuch was in the hands of Dr. Boote, then in France; who, soon after the beginning of this work, died there: so that if ever this manuscript was recovered, it came too late for the service of the Polyglott edition. And though the Lord Primate's other copy is declared by Mr. Thorndike to be more trusty than Mr. Pocock's, yet he owns it was sometimes to be helped thereby: and with respect to that part which corresponds with the second tome, Dr. Walton professes, that they found his copy to be more exactly written, than my Lord Primate's, and therefore more useful.

3dly, An Æthiopic manuscript of the Psalter, which Dr. Walton pronounces to be so exactly written, that they made it a rule whereby to correct the faults of the two printed copies.

But to return to Dr. Walton's first letter to our author upon this subject. He acquaints him, that "the Council of State, before whom, some
"having relation to them, brought this business,
"hoping they would have borne the charge out
"of the public, have lately given their approba-
"tion

“tion and recommendation of the work, with
 “hopes of advancing 1000l. to begin the work;
 “which, if they do,” adds he, “I hope to get
 “the rest advanced by private hands, who will
 “take satisfaction in copies.” That the Council
 of State advanced the sum here mentioned, or any
 part thereof, I much question; because I find no
 more mention of it in Dr. Walton’s letters, and
 chiefly because not the least notice is taken by him
 of any pecuniary gift, in his preface to the Poly-
 glott Bible. It must, however, be confessed, to
 the honour of that usurping government, that they
 granted an exemption from duty to all the paper,
 which was imported for the use of that edition.
 This favour is owned by Dr. Walton, in the pre-
 face afore-mentioned, where, among other benefac-
 tors to the work, they are mentioned, *Quorum Fa-
 vore Chartam à Vectigalibus immunem habuimus*.
 But that this high piece of service to religion and
 learning was the act of the grand Usurper, Crom-
 well himself, I come to the knowledge of, through
 the goodness of a * reverend and learned gentle-
 man, who imparted to me a copy of Dr. Castle’s
 petition to the Protector for the like indulgence to
 the publication of his Heptoglott Lexicon; the

* Mr. Baker, of St. John’s College in Cambridge, who
 likewise was pleased to impart to me the memoirs I have
 given of the Cambridge writers, that were eminently con-
 cerned in the Polyglott edition of the Bible.

matter of which petition, after a preamble setting forth the usefulness of that Lexicon, and in particular its subservience to the better understanding of the Polyglott Bible, is as follows.

“ May it please your Highness, for the countenance and encouragement of your Petitioners, that they may the better be enabled to accomplish the undertaking, according to expectation, to vouchsafe them the like favour and privilege, that your Highness hath formerly granted to the publishers of that famous work (viz. the Polyglott Bible), and others, who were printing some Commentaries in relation thereunto (viz. Bee’s Critici Majores) that your petitioners may have the import of five thousand reams of royal paper, excise and custom free.”

Who or what induced Cromwell to shew so much munificence, we know not, but surely the act was good and laudable ; especially, considering that the design thus encouraged, was conducted by a set of Episcopal Divines, most of whom were known enemies to his administration, and the rest rather passive under the usurpation, than approvers of it. It may be too invidious to inquire, how it comes to pass, that this commendable example has been so seldom followed by succeeding governments, that were legal, and in other respects gracious. But great men in general are very apt to forget, that their power extends no farther

farther than their own times, and that the sons of art are the men, who must show them to posterity. What, therefore, our Saviour said of charity to Prophets, may, with proper alterations, be applied to every encourager of learning. A patron of scholars shall have a scholar's reward; justice and gratitude will oblige them to transmit to futurity, such signal benefactions, with all due advantage, though the authors of them were otherwise the vilest of men.

Besides this favour from the Protector, large private promises, and subscriptions of money, were made early in this year, 1653, towards the work. When the proposals were sent abroad, viz. March 1, 1652-3, 4000*l.* are affirmed to have been subscribed, which sum was more than doubled in about two months time: for in a letter from Mr. Thomas Greaves, dated the 4th of May following, he acquaints Mr. Pocock, "that Dr. Walton had assured him, that 9000*l.* had then been promised, and that much more was likely to be added, and that he hoped, within three months to begin the printing thereof." But it was the latter end of September, if not the beginning of October, before the impression of the first tome, containing the Pentateuch, was entered upon: one reason of this delay was, that the Arabic letters were not ready, and the Hebrew types were mending; some defects having been observed

therein by Mr. Pocock; besides which, many of the subscribers failed the editor, neither advancing their first payment, nor one farthing afterwards; and he was too circumspect to begin till 1500 pounds were paid in to defray the charges of the first tome, according to the 7th article of the proposals. After which, the undertakers proceeded chearfully with the work.

The first discouragement they met with was the death of Mr. Abraham Wheelocke*, the first professor

* Abraham Wheelocke was born at Loppington, in Shropshire, (of which county likewise was his patron and founder, Sir Thomas Adams) and admitted of Trinity College, in Cambridge: there he became Bachelor of Arts, An. 1614; Master of Arts, An. 1618, and was admitted Fellow of Clare Hall the year following; he was made one of the University preachers, An. 1623, and commenced Bachelor of Divinity in the year 1625; he was Minister of St. Sepulchre's Church, in Cambridge, from the year 1622 to the year 1642.

About the same time, (viz. 1622) he read the Arabic lecture for Mr. (afterwards Sir Thomas) Adams, though it was not then settled; he receiving for the same forty pounds per annum, remitted to him by quarterly payments.

He read also the Saxon lecture for Sir Henry Spelman, for which he received an annual stipend, not settled, but voluntary; together with this, he gave Mr. Wheelocke the Vicarage of Middleton, in Norfolk, worth fifty pounds per annum, which was intended to be augmented out of the appropriate parsonage, and to be the ground of his intended foundation, if Sir Henry's death, which happened Oct. 1, 1641, had not prevented it.

Multiplicity

professor of the Arabic and Saxon tongues in the University of Cambridge, which happened just before the first tome was committed to the press; so that they had not the least use of him in that work; his province was, jointly with Mr. Castle *, to

Multiplicity of business probably shortened this learned man's days; for he died at London whilst he was printing his Persian gospels, in the month of September 1653. I need only add, that after Sir Henry Spelman's death, his son, and upon his death, his grandson continued to pay the stipend of twenty pounds per annum for reading the Saxon lecture at Cambridge, so long as Mr. Wheelocke lived.

* Edmund Castle, or Castell, was born at East Hatley, in the county of Cambridge, being a younger son of Robert Castell, of East Hatley, Esq. He was matriculated a pensioner (of Emmanuel College, Cambridge) July 5, 1621; became Art. Bac. of the same College, 1624; Art. Mag. 1628; Theol. Bac. 1635, and S. T. P. by the King's Letters, An. 1660.

According to Mr. Newcourt, he was Vicar of Hatfield-Peverell, in Essex, which he resigned An. 1638, and Rector of Wodeham-Walter, in the same county, which he also resigned An. 1670, and was made Prebendary of Canterbury, An. 1667, by the King, to whom, two years after, he dedicated his great work, viz. *Lexicon Heptaglotton*, and says of himself in his Epistle Dedicatory: *Mihi vero in Molendino hoc per tot annorum lustra indesinenter occupato, dies ille tanquam festus et otiosus visus est, in quo tam Bibliis Polyglottis, quam Lexicis hisce promovendis, sexdecim aut octodecim horas dietim non insudavi.* An account almost incredible, had it not come from a man of great veracity, as well as modesty. He farther assures that

Prince,

to correct the Syriac and Arabic at the press, but his room was filled by Mr. Hyde, at the recommendation of Mr. Pocock, who was desired by Dr. Walton to procure a fit person for that work.

By the 30th of October this year, Mr. Pocock sent back to Dr. Walton the first sheet of the Pentateuch, with his own various readings upon it, of which the Doctor owns the receipt in a letter, dated the first of the following December, and acknowledges them to be very useful. In the close of the same letter, he adds, “ I have
“ some hopes from a friend at Rome, to get the

Prince, that in the work then presented to him, he had entirely spent both a competent patrimonial fortune, and all that he had been able to acquire himself, who was then in the 63d year of his age.

Together with the Prebend, the King gave him a dispensation of absence in order to attend his Arabic lecture at Cambridge, where he became the first settled Arabic lecturer, by an instrument under the hand of Sir Tho. Adams, the founder, dated June 20, 1666, after a thirteen years vacancy of that lecture, which, during Mr. Wheelocke's life, had been voluntarily only. His lectures was heard at first with great applause, but in a few years were so much neglected, that being then easy, and disposed to be pleasant, he put up this affix upon the school-gates; *Arabicae Linguae Prælector cras ibit in desertum*. During this period he was a member of St. John's College, being admitted there October 27, 1671.

He died at Higham-Gobyon, in Bedfordshire, An. 1685, whereof he was then rector, where he lies buried, with a modest epitaph.

“ Armenian

“ Armenian Bible, and the Coptick Pentateuch
“ and New Testament, which are in the Vatican,
“ transcribed ; which, if it can be had in any rea-
“ sonable time, may be added to these we have,
“ and may make the last tome.” That these
pieces did not come in time, is certain, because
they are not extant in the present Polyglott ; and
whether they ever came at all, I have not been
able to learn.

About this time, Mr. Pocock wrote to Dr.
Walton and Mr. Thorndike, or both, upon two
points of importance relating to the edition in
hand : the first was, a proposal to have his own
copy of the Syriac Gospels, of another translation,
printed together with that of the Paris edition ;
the other concerned the Latin of the Arabic Ver-
sion, its uncorrectness, and a motion to have it
mended. In answer to the former of these, Dr.
Walton replies, Feb. 22, 1653-4, “ Your Syriac
“ Gospels may be of use for the various readings,
“ especially in the most material places ; but my
“ Lord Primate thinks it not necessary to print
“ both the translations at large : if they be of
“ any antiquity, of which none can better judge
“ than yourself, they will be the more acceptable :
“ if the difference from the other translation be
“ not great, they may be printed at the end of
“ every column, as we have done with Tecla’s
“ and the Roman Septuagint.” The truth of the
case

case was, that two Syriac translations of the Gospels would have increased the expence of the work, which, without any addition to the first design, was like to fall very heavy; and this Mr. Thorndike, in effect, says in a letter to Mr. Pocock, dated only two days after Dr. Walton's; "I have conferred," says he, "with my Lord Primate and Dr. Walton about your motion of the other Syriac in the Gospels, as, perhaps, Dr. Walton may write to you about it hereafter, upon consideration of the charge which lies upon him, and makes a difference in the business." Notwithstanding all which, Dr. Walton, two years after, offered, that if Mr. Pocock's Syriac Gospels should, in his own judgment, be fit to be translated, and joined with the other translation, he would publish it with the rest in the New Testament; but, after the intimation above given by Mr. Thorndike, our author had too much candour and modesty to press the matter any further. And thus it fell out, that no manner of use was made of Mr. Pocock's Syriac Gospels in the Polyglott, they not having been so much as collated for various readings. The other motion for mending the Latin of the Arabic Version was certainly of much more importance, and a proposal truly worthy of Mr. Pocock's sound judgment and good sense. For the Latin of an Arabic Version could be of no service but to such
as

as were ignorant of that copious language, and so long as it was incorrect, must often greatly deceive them; and accordingly in fact, if we may believe Pere Simon*, the Latin of the Arabic and other eastern Versions, led Mr. Pool, in his Synopsis, into frequent and grievous mistakes. To this last proposal, only Mr. Thorndike made a reply, which inclines me to think that Mr. Pocock mentioned it only to Mr. Thorndike, who seems never to have imparted it to Dr. Walton, for reasons, which I think evidently appear in his letter to Mr. Pocock on this subject, in which he says:

“ As to the Latin of the Arabic, I conceive
“ the like might be said of the Syriac; but I do
“ not hear you advise that any thing be done to
“ rectify it; that is a work that would be pro-
“ fitable, but troublesome; and I know not how
“ plausible in another man’s work: and truly I
“ am of advice, that the business of this work is,
“ rather to settle the originals, resting contented
“ with giving the translations anciently printed;
“ it would be too much to undertake to do that,
“ for all, which were fit to be done, in time.”

True it is, that the motion was made too late, otherwise the complying with it would have been highly serviceable to the world, particularly had

* See his Critical History of the O. T. l. iii. c. 15.

the Latin of the Oriental versions of the New Testament been exact and literal, it would let us into the reading of those ancient copies, from which those versions were made, of which, by reason of its present laxness and inaccuracy, no certain judgment can be formed, but by such as competently understand the originals. The same advantage would have arisen from a true and servile Latin version of such Eastern translations of the Old Testament, as were made from the Septuagint, towards ascertaining the ancient readings of it: but such is the infelicity of all human counsels and undertakings, that those which seem nearest to perfection, appear still capable of improvement, and no sooner is one defect supplied, but others immediately discover themselves.

In the year 1654, Dr. Walton acquaints Mr. Pocock, that after the text of the Pentateuch should be printed off, which, he supposes, would be about Bartholomew-tide, they had some thoughts (if all things could be got ready in time) of printing the New Testament next, “both because it
“is the principal part, and would give satisfaction
“to the most: so,” adds he, “Erpenius did with
“his Arabic, and so I perceive they did by the
“Parisian; that so, if any thing should inter-
“vene, the chief parts of the Bible might be
“first done.” He concludes: “By your next, I
“pray

“pray you let me have your opinion.” What Mr. Pocock’s judgment was, concerning this point, no where appears; but soon after Dr. Walton saw cause to alter his purpose, as he afterwards writes to our author. “I find,” says he, “though much desired by many, this is so much distated by Mr. Selden, and some others, whose judgments I value, that, I think, we shall go on now with the other books in order, and the rather, because I find I shall hardly get all things ready for the New Testament in in so short a time.”

And now they were preparing for the second tome of the Polyglott Bible, which contains the historical books; at which time Dr. Walton was put upon a fruitless inquiry after the Chaldee Paraphrase upon the Chronicles, which Ravius affirmed he had seen in the Bodleian Library at Oxford; but he was soon convinced, that Ravius was mistaken, there being no such Targum at Oxford, “Nor,” adds he, “in Cambridge, though some of Erpenius’s books be there.” However, it appeared afterwards, that they were both in an error, as to this Targum on the Chronicles; Ravius, in affirming he had seen it at Oxford, and Dr. Walton, in supposing it was not at Cambridge, where Mr. Samuel Clarke afterwards found, and transcribed it; of which more in its proper place. In October this year, the first tome

tome was finished, maugre the malicious surmises of some envious and disaffected persons, of whom Dr. Walton complains. It seems, the zealots of those days, not contented with getting into the warm places of the ejected Clergy, envied them, even while they were starving in the cause of religion and loyalty: they had effectually excluded them from serving God, and promoting his holy truths, as Churchmen, and they were uneasy at their glorious efforts to do this as scholars.

In July, 1655, they entered on the third volume of the Bible, which contained the writings of David, Solomon, and the Prophets, and finished the second tome before the end of that month; from which time, we are unable to give a particular detail of the progress of this great work, or to say any more, than that it was entirely finished towards the close of the year 1657, and that on the 12th of May 1658, Dr. Walton sent Mr. Pocock the remaining parts of the Polyglott Bible, which he had not before presented him withal, as also those manuscripts and books which he had lent them, except the Æthiopic Psalter, which Mr. Castle desired either to buy or borrow.

And thus, in about four years, was finished the English Polyglott Bible, the glory of that age, and of the English Church and nation, a work vastly exceeding all former attempts of that kind, and that came so near perfection, as to discourage

rage all future ones. One would therefore think, that, at home at least, it should have been well entertained by all, that had any regard for religion and learning; and yet, no sooner was it published, than some principal men among the prevailing party were very much offended at it; fearing, perhaps, the indignation of foreigners against them, for having, with little merit, and against all law and title, taken the places of such prodigies for learning and industry, as Dr. Walton, Mr. Pocock, and Mr. Thorndike, &c.

Amongst these was Dr. Owen, who, the next year, together with a Latin Tract against the Quakers, I know not by what rules of congruity, was pleased to publish one in English against the Polyglott Bible: many things injurious to the Reformation, and even to Christianity itself, he pretended to discover in it, especially in the Prolegomena and Appendix; and, accordingly, made no small outcry against it: but how far envy engaged him to meddle with things above his knowledge, how frequently he contradicted himself, and really fell into those crimes, which he only fancied others to be guilty of; and particularly, how he misrepresented and misapplied some things asserted by Mr. Pocock, in his Preface to the Arabic various readings before-mentioned, was, in a short time, unanswerably shewn by Dr. Walton, in a discourse he published for
that

that purpose *. Indeed, it is not easy to conceive, how sad the case was of the true sons of the Church of England in those times. As a great variety of means were made use of to oppress and ruin them, so they were treated with all kinds of calumny and reviling; yea, those very performances, which were of the greatest service to the Church of God, and will be monuments of their piety and zeal for Divine truth as long as the world shall last, their unreasonable persecutors were not ashamed to charge with a design to promote Atheism or Popery. A much later and more learned person has censured Mr. Pocock, for something in his preface to the Arabick various readings, so often mentioned, viz. Abbe Renaudot: He (*Hist. Patriarch. Alexandr. p. 77, & seq.*) charges Abulfeda with ignorance, in not knowing that the Old Testament had been translated into Arabic [in his time] which, adds he, deceived the learned Pocock, when he grounded his conjecture, as to the antiquity of the Arabic version on his testimony. But that learned person appears herein to have committed a double mistake: For, first, Abulfeda, in the place referred to by Renaudot, says nothing of the antiquity of the Arabic version, but only that the version

* The Considerator considered, printed at London, A. D. 1659.

into that language had not then been written in Arabic characters. 2dly, Even in this Mr. Pocock does not follow Abulfeda, declaring, in that very Preface, that he would not rashly affirm, what the other did, that the said version was at that time first put into a Saracenic dress, since Aben Ezra asserts of Saadiah himself, that he turned the law into the Ismaelitic tongue and character. But this Saadiah died above 300 years before the time of Abulfeda*.

The pleasure Mr. Pocock received from seeing so useful a work, and in which himself had so great a share, brought to a happy conclusion, was sadly abated towards the end of the same year, by the death of Dr. Gerard Langbaine, the very learned and ingenious Provost of Queen's College, in Oxford. Our author, in very moving terms, laments this loss to himself and the public, writing thus to Ludovicus Forgus, Doctor of Physic, at Saumur. *Oxonium tristi admodum nuntio ad Funus Amici (vel si quod sanctius Nomen est) charissimi Gerardi Langbani, magni Academiae nostrae Luminis et in quo res literaria irreparabilem passa est jacturam, rure evocatus, literas a te — accepi.* Indeed, the loss

* See for this whole Matter Gagnier in Præf. ad Abulfed. Vit. Mohammedis, and Sale's Notes on Bayle, under the word Abulfeda, p. 116.

Mr. Pocock sustained, by the death of this excellent man, was very great: for, by his prudence, activity, and interest, he had been supported and encouraged throughout those difficult times, which, without such assistance, must have overwhelmed a man so little practised in the affairs of the world, as our author. And as he greatly needed such friends, so the good Providence of God still supplied him with them, from time to time, till the Restoration brought peace and settlement, and ordinary prudence was sufficient to secure an honest man from violence and vexation. The Polyglott was scarce finished, before two other projects appeared, that were grafts upon that noble undertaking, and carried on by some learned assistants to it. The first was, an additional or seventh tome of the Polyglott Bible, containing many pieces not taken into the former six; among which was, Mr. Pocock's Syriac Gospels, of a different translation, from that followed by Dr. Walton: this was finished, but, for what reason I know not, never published, and is, by the Oxford historian, reckoned among Mr. Samuel Clark's works, with this title, *Septimum Bibliorum Polyglottorum Volumen, cum versionibus antiquissimis, non Chaldaicâ tantum, sed Syriacis, Æthiopicis, Copticis, Arabicis, Persicis ceteris.* The other was a Lexicon to the Oriental languages of the Polyglott edition, known by the
1 name

name of the Heptaglott Lexicon, carried on chiefly by the very learned and indefatigable Dr. Castel, and published by him several years after. In both these learned designs Mr. Pocock's assistance was desired, and readily granted.

It has been already observed, page 149, that, in the year 1652, Mr. Pocock, at the importunity of Mr. Selden, began the translation of a large historical discourse, viz. the Annals of Eutychius, Melchite Patriarch of Alexandria, out of Arabic into Latin, which translation was published, together with the original, in two volumes, at Oxford, in the year 1658. And though this had been considered by learned men abroad as a very useful work, and as such was recommended to Erpenius, by Isaac Casaubon*, with all imaginable earnestness; yet, Mr. Pocock declares in the Preface, that it was not undertaken by him from his own inclination; but upon the persuasion and importunity of Mr. Selden. Doubtless he did in no sort affect that cause, for the sake of which Mr. Selden was so fond of Eutychius, and therefore was unwilling to give any seeming ground for being thought a partner in it. That learned man, having been censured by the High Commission for some offensive passages

* Isaaci Casauboni Epistolæ, num. 732.

in his *History of Tithes*, became not a little displeased with some Bishops of the Church of England: And though afterwards, for several years, he met with a great deal of respect from them, on account of his very great learning, yet the resentment of that former usage lay deep in his mind, and was at length sufficiently discovered by him, as he found an opportunity for it. For in the year 1642, to bear down Episcopacy, which was then sinking in this nation, he published, what he would have to be thought, a mighty argument against it; namely, the account which this Eutychius gives of the Church of Alexandria, during the three first centuries: but though Mr. Selden, in a large Preface to that paragraph of Eutychius, and a large commentary upon it, did all he could to make it serve his design, it hath been fully proved to be in no sort sufficient for it. Abraham Echellensis, a learned Maronite, in a book for this purpose, published some time after at Rome*, shewed, among other things, that Mr. Selden was no fair translator of Eutychius's Arabic, and appealed to Mr. Pocock and Mr. John Greaves for the truth of what he asserted: but, supposing the translation just; that the whole passage is a perfect fable, hath been abundantly

* Eutych. Vind. Autore Ab. Echellensi, Romæ, A. D. 1661, Par. I. c. ix. p. 29.

made out by several learned men*. It was no wonder therefore, that a man of Mr. Pocock's temper and principles should need the most importunate persuasions to translate and publish a book, which Mr. Selden had made such use of: however, by performing that work, he hath been very far from doing any disservice to the cause of Episcopacy: for, as he hath put that paragraph in a truer light †; so, by his Latin version of the whole book, he has enabled those, who before could be no judges of the matter, fully to perceive, how little credit is due to an author, who, as Mr. Pocock declares in the Preface to him ‡, has many fabulous things relating to ancient history, and gives us absurd accounts of the transactions in the Western parts of the world, as our writers commonly do in those of the Eastern. Mr. Selden, indeed, speaks very magnificently of this Arabian; he esteems him, he says, as an Egyptian Bede §, and makes no doubt at all, but that his Annals were for the most part taken out of the archives of the Church of Alexandria: but that learned man did not consider what another Ara-

* Morinus de Ordinationibus, Par. III. c. 7. Hammondi Dissertatio tertia contra Blondellum, c. x. Waltoni Prolegomena in Bib. Polygl. Prol. 14. Sect. 10. Pearsoni Vindiciæ Ignat. Par. I. c. x.

† Vid. Pearsoni Vin-

diciæ, par. I. p. 180. ed. Cantab. 1672.

‡ Præf. in

Annal. Eutyech. p. 3.

§ Præf. ad Orig. Eutyech. p. 23.

bian writer* (whose history Mr. Pocock afterward translated and published) hath made manifest, namely, that in the tenth age, wherein Eutychius lived, there were no archives of that Church; for when that city was taken by the Saracens, many years before in the reign of Sultan Omar, his General, Amrus Ebnol As, by a particular order from his master, commanded all the books and writings in it to be sent to the baths, as fuel for heating them, where they were all consumed. Indeed, he that hath read these Annals of Eutychius, cannot but be fully sensible, how ignorant he was of the antiquities of his own Church. Nobody was more famous within the time, which the paragraph published by Mr. Selden relates to, than Origen: Now this man, who lived in the former part of the third century, Eutychius thrusts down to the middle of the sixth, makes a Bishop of him, and brings him to the Council of Constantinople, called by the Emperor Justinian, to be there condemned†. Of what use, therefore, soever these Annals may be, either in some chronological points‡, about which other writers

* Greg. Abul. Pharagii Hist. Dynast. p. 114.

† Eutychii Annales, tom. II. p. 171. ‡ See Bishop Pearson, de Successione primorum Romanæ Episcoporum Dissert. I. c. 14, et Præf. Annales Eutych. p. 3. N. B. Bishop Pearson, who, on another occasion, (in his Vindic. Ignat.) had rejected the authority of Eutychius, as not to be credited,
even

writers are silent or defective, or in the historical account he gives of the Persians and other Oriental nations, it is certain, his bare authority cannot be sufficient in any matter to overthrow the general consent of the Greek and Latin fathers, and church historians.

This edition of Eutychius was carried on at the sole charge of Mr. Selden, as appears by several letters sent to him by Dr. Langbaine, in one of which the Doctor, upon Mr. Pocock's disliking one of the characters of the Arabic fount at Oxford, desiring him to procure, at London, a new punchion and matrice, with five or six pounds of letter thus pleasantly addressed him in the words of the Friar in Chaucer, who begged money for compleating their cloister.

Now help Thomas, for him that harrow'd hell,
Or else mote we all our books sell.

But what puts it more out of dispute, that the impression of Eutychius was entirely made at Mr. Selden's expence is, that, by a codicil made to his

even in the affairs of his own church, is taxed by the learned and ingenious author of *Reflections upon Learning*, for allowing his authority in the affairs of the Church of Rome, and with forsaking our Greek and Latin authors, to follow his footsteps, in his posthumous piece, just now referred to. *Reflect. upon Learning*, p. 158, 159.

will

will the year before his death, he bequeathed it as his sole property to Dr. Langbaine, and Mr. Pocock.

In justice, therefore, to Mr. Selden's memory, who died three or four years before this book was published, his picture was put before it, and the following words, on Dr. Langbaine's request, were added in the title page, *Illustriss. Joanne Seldeno τὸ μαχαρίτη Chorago*: and though nothing more was meant by them, than that Mr. Selden was at the expence of this chargeable work, the *Choragus* in the play being, as a very learned man * hath observed on the occasion, the person who was at the charges of exhibiting the scenes †; yet it hath given some ground to several persons (and particularly to the compiler of the catalogue of printed books in the Bodleian Library, published in the year 1674) to imagine, that Mr. Selden began his translation, and that Mr. Pocock only finished it; whereas, the former never translated any other part of Eutychius, than that short paragraph already mentioned, which he published many years before, and which Mr. Pocock hath corrected. To this mistake concerning the translation, it may not be improper to add another about the author himself: his name, at first, was Said Ibn Batrick,

* Dean Prideaux, in his Life of Mahomet.

† See Plaut. in Persa. Act 1, Scen. 3. Satur. Ποθεὶ Ornamenta? Tox. Abs. Chorago sumito.

which,

which, when he was made patriarch, he changed into that of Eutychius, as expressive in the Greek language of what he was called in the Arabic * : and this Greek name, I believe, was that which gave occasion to Dr. Heylyn, in his life of Archbishop Laud, to mention this Eutychius, as a Greek writer †. The Doctor is followed in this error by Mr. Ant. Wood, in the account he gives of Mr. Selden's life, where he also falls into some others ; for, in the catalogue of Mr. Selden's works, having mentioned *Versio et Commentarius ad Eutychii Ecclesiæ Alexandrinæ Origines*, Lond. 1642, he goes on saying, to which are added, the said Eutychius's Annals, with Comments thereon, by Edward Pocock, of Corpus Christi College, Oxon.

Nothing else, particularly relating to our author, occurs to us, till March 1659-60, when, the secluded Members of the House of Commons being restored to their seats in Parliament, had appointed a Committee to consider of Dr. Reynolds (afterwards Bishop of Norwich) his restitution to the Deanery of Christ Church, from whence he was removed, for not taking the engagement; Dr. Wallis, the ever-memorable Savilian Professor at Oxford, hearing this, and

* Seldeni Præf. ad Orig. Eutych. p. 7.

† Cyprianus Anglic. par. II. lib. iv. p. 303.

that

that Dr. Mills's case removed from a canonry in that Church on the same account, lay also before the same Committee, and thinking Mr. Pocock's case, who lost his canonry on the like score, fairer than either of theirs was, recommended it to Major Fincher, probably a Member of that Parliament. This he did unknown to our author, who was then at Childry, and whom, in that exigence, he had no time to consult: and because Dr. Wallis's representation of Mr. Pocock's case contains many facts worthy of the curious reader's notice, I shall give it in the Doctor's own words.

“ The disposal of the Deanery and Canonship
“ in Christ Church were heretofore reputed to be-
“ long to the King, who did accordingly from
“ to time to time dispose of them. In the time of
“ King James, he did, by his charter, annex
“ one of the Canonships to the Divinity Profes-
“ sor, and his successors for ever; and King
“ Charles another of them to the Hebrew Profes-
“ sor, and a third to the University Orator, which
“ were accordingly enjoyed. Upon the death of
“ Dr. Morris, Hebrew Professor, the Committee
“ of both Houses (who did then manage the af-
“ fairs of the University) did put Mr. Pocock into
“ his place and Canonship, who did accordingly
“ enjoy it for some time, till, for refusing to sub-
“ scribe the engagement, he was (at the same time
“ with Dr. Reynolds and Dr. Mills) put out of
“ Hebrew

“ Canonship; but remained (as still he doth)
“ Hebrew Professor. Upon the death of Dr.
“ French (who was put into his place), the en-
“ gagement being before that time taken off, it
“ was thought that Mr. Pocock’s right did again
“ revive, and that he ought to be restored to that
“ Canonship, as Hebrew Professor for the time
“ being, there being now no bar in the way. And
“ while there were motions in the University to
“ petition for it, Dr. Owen (then Vice-Chancel-
“ lor, and in favour with the Protector) under-
“ took to manage that business himself, and went
“ up to London about it. But thereupon, in-
“ stead of Mr. Pocock, Mr. Pointer was put into
“ that place by the Protector, who was supposed
“ to have no power to dispose of it to any other
“ person, than the Hebrew Professor for the time
“ being: and beside this, by an Act of the Par-
“ liament before the last interruption, all grants
“ of the Protector were made void, and therefore
“ this among the rest: and before that Act they
“ were yet presumed so weak, that Dr. Wilkins
“ and others got new grants (to the places which
“ the Protector had bestowed on them) from the
“ Parliament, and the like was endeavoured for
“ Mr. Pointer, but could not be obtained; so
“ that, upon the whole matter, there seems very
“ little to be said, why Mr. Pocock should not be
“ restored. That which is to be done in order to
“ it, is, that a motion be made in the House, for
“ this

“ this business to be referred to the same Committee with that of Dr. Reynolds, and that (if need be) summons be sent to Mr. Pointer to appear, if he have any thing to say, why Mr. Pocock should not be restored.” This letter was dated March 6, 1659-60.”

Whether the House would have hearkened to this remonstrance or no, there was no time to judge: for in ten days after the date of Dr. Wallis's letter, this long Parliament passed an Act for its own dissolution, and for calling a new one, to meet on the 26th of the following month. They met accordingly; and God having now sufficiently tried the faith and patience of his suffering Church of England, was pleased to put into the hearts of this Convention to invite the King to his throne. And thus, by a turn of Providence, never enough to be adored and acknowledged, our ancient constitution was restored to us, at a time too, when that blessing was thought very distant, if not utterly despaired of.

SECTION IV.

THE year 1660 was auspicious to Mr. Pocock on more accounts than one; for I find him congratulated by a friend at this time, upon his recovery from a fit of sickness, which he calls the *prodrome* to the public restauration. In the month of June he attended the Vice-Chancellor, when he waited on the King to present him with the Oxford verses on that happy occasion; nor was it long before our author, among other oppressed loyalists, felt the benefit of that national deliverance: for the Canonry of Christ Church, annexed to the Hebrew Lecture at Oxford, by King Charles the First, and from which he had now been removed, for refusal of the engagement, about ten years, was restored to him; the intruder having been turned out by the delegates, appointed to visit that University, presently after the Restoration. It has been already said, that Mr. Pocock, on the death of Dr. Morris, was, upon the recommendation of Dr. Sheldon and Dr. Hammond, nominated to the Hebrew Lecture, and the Canonry thereto annexed, by King Charles the First, then (1648) a prisoner in the Isle of Wight, but that he was not constituted by patent, the King not having the Great Seal then in his power: but Dr. Sheldon, then Dean of the Chapel Royal, and

and soon after Bishop of London, took care to have that defect supplied the very month after the King's return: for this purpose, Letters Patent were granted (bearing date June 20, *An. Duodec. Car. 2ndi*) constituting Mr. Pocock Hebrew Professor, and Canon of Christ Church, by virtue whereof, he was solemnly installed on the 27th of the month following. The difficulties also that formerly attended degrees, being now removed by the late happy change, he took that of Doctor of Divinity on the 20th day of December, in the same year.

It has already been observed, that Mr. Pocock, though he succeeded Dr. Morris in the Hebrew Lecture at Oxford, by order of the Committee of Parliament, was not promoted to his Canonry, which had been annexed to that Lecture, but to the Canonry of Dr. Payne, who, together with Dr. Fell, the Dean of Christ Church, and some others of the Prebendaries, was removed by the said Committee, for a pretended high contempt of the authority of Parliament. By these means it came to pass, that Mr. Pocock was forced to accept of another house or mansion, and not that which belonged to the Canonry, that had been annexed to the Hebrew Lecture by King Charles the First. It has been related likewise, how he and his friends laboured to get him admission to his proper House and Canonry, and upon failure

failure of success, how he entered his protest, with a salvo to the rights of the Hebrew Professorship. I need not repeat the little regard that was paid, in those times, to Royal Grants, nor how the same Committee afterwards deprived him of his Canonry, while they suffered him to retain the Lecture, to which a Canonry had been inseparably annexed. And though at the Restoration, as hath been already said, he was again installed a Canon of that Church, he had yet the mortification to see another in possession of those lodgings, which belonged to his predecessor in the Hebrew Professorship, Dr. Morris. The intruder at this time was John Mills, Doctor of Law, and then Member of the House of Commons: this Dr. Mills, though most evidently a lay-man, had been Canon of Christ Church *, and was removed thence at the same time with Dr. Reynolds and Mr. Pocock, and on the same pretence; namely, for refusing the engagement. At the Restoration

* Mr. Ant. Wood, in his Hist. and Antiq. of the Univ. of Oxford, accounts for the whole matter: he acquaints us, that Dr. Mills was put into the Canonry of Dr. Morris, the Hebrew Professor, by the Committee of the two Houses, who probably had no scruples about the legality of a lay-canon of Christ Church. Being, therefore, restored by the long Parliament, just before they dissolved themselves, to that Canonry, which he afterwards lost by refusing the engagement, he came again of course into the lodgings belonging to it.

he got possession of Dr. Morris's house, and detained it from Mr. (now Dr.) Pocock, in right of his pretension to the canonry, out of which he had formerly been ejected. In order to the recovery of these lodgings, the University of Oxford joined with Dr. Pocock in a petition to the Delegates, appointed by the King, soon after his return, to visit that University, for a hearing before them, or before any of the Judges, to whom their Honours might think fit to refer the consideration of it. The result of this affair was, that the Delegates first removed Dr. Mills from the Canonry for which he was unqualified, and put Dr. Pocock into the lodgings proper to the stall that was annexed to the Hebrew Professorship, and into which he was put, by virtue of the Letters Patent he had so lately obtained.

And now the remaining part of Dr. Pocock's life being of one tenor or way, spent in study, and doing good, without those travels or sufferings, which have so much lengthened this discourse, what we have further to do, will, for the most part be, to give some account of those other books he published, according to the order of time in which they were printed, and then, to lay those things together, which may serve to some imperfect idea of his very great worth.

In this year 1660, he printed his Arabic Version of Hugo Grotius's Treatise concerning the
Truth

Truth of the Christian Religion : that excellent book, which deservedly met with the highest applause from the learned men, had been already translated into several languages, particularly English, Dutch, French, Swedish and Greek ; but in no tongue could it be thought more useful, than in the Arabic, being a language understood, not only in the Ottoman empire, but in Persia, Tartary, and all those parts of India and Africa, where Mahometism has prevailed. Among the professors of that superstition, doubtless there are some well-meaning people who would entertain favourable thoughts of Christianity, were they sufficiently made acquainted with the reasonableness and excellency of it. The conversion of such, Dr. Pocock had in view, when he first resolved upon this work ; and not only that, but the instruction and better establishment of the Christians, that are very numerous in some of those countries, who, by reason of the bondage they are under, know but little of the holy religion they profess, and the evidence on which it is built ; and therefore, to mend their worldly condition, are too often tempted into apostasy. And to make this translation more fit for these purposes, he took the liberty, which the learned author allowed him (in a visit he made to him at Paris, when he returned the last time out of the East) of making such alterations as he thought necessary : Grotius's introduction

duction being only an account addressed on a particular occasion to Hieron. Bignonius, of a work of the like nature, which he had formerly published in Dutch, and also containing in it, some expressions relating to the Mahometans, which in the entrance might, perhaps, discourage those people from perusing the book, Dr. Pocock thought fit to leave out, and instead thereof, he inserted a Preface entirely new. In this Preface he proposes the design of the whole treatise, which was, he says, to inquire concerning the true worship of God, and the arguments of its truth; shews the vast importance of such researches; prays for the divine illumination, which is necessary to render them effectual. He gives some account of the persons to whom this work would be especially serviceable, which are not only those, who are mistaken in religious matters, but such also to whom God, in his mercy, hath shewn the way of truth, who, if of competent understandings, might be furnished by it, with proper weapons to conquer error; but, if of meaner capacities, would yet be enabled, by the perusal of it, to continue steadfast, resisting the assaults of those, who should labour to pervert them. Moreover, he shews of what kind the arguments made use of in it, are; namely, such as, being collected from the books both of ancient and modern authors, who have written on this subject, are sure and convincing, and

and also easy to be understood. Besides this new Preface, he also made several changes in the 6th book, wherein the author applies himself to the confutation of Mahometism, amending some things, and leaving out others, both in the 5th and 10th sections of it, and particularly the pretended miracle of the flying of the dove to Mahomet's ear, as having no foundation, either in the writings or opinions of his followers: about which, when he discoursed with Grotius, that learned man freely acknowledged * his taking the story only from our own writers, especially from Scaliger, in his notes on Manilius.

This version, as I have formerly shewn, Dr. Pocock had intended to publish many years before, and the reason of his delaying it so very long, undoubtedly was, the cost of printing it: for the copies of it being not for sale, but charitable uses, a sum was required for this, much beyond his own ability: but this difficulty was now removed by the generous offer of the Honourable Robert Boyle, Esq.; that great promoter of all useful knowledge, both divine and human, who, as soon as he understood this design of Dr. Pocock, assured him, that he would bear the whole charge of it. Indeed, that pious and learned gentleman, on whom God had bestowed a double blessing, a

* Spec. Hist. Arab. p. 186.

plentiful estate, and therewith a heart to use it well, never omitted any opportunity, that presented itself, of doing service to the interests of true religion. At his cost, the Irish New Testament was reprinted, and he was chiefly at the expence also of reprinting the old. Upon his desire, and by his encouragement, that Catechism, which the learned Mr. William Seaman translated into Turkish, was printed; and, as appears by a letter of Mr. Seaman's to Dr. Pocock, the same honourable person gave 60*l.* towards printing the New Testament turned by him into the same language: and at this time, the zeal he had for the propagation of Christianity, engaged him to all the expence, which was necessary, that Grotius's admirable defence of it might be read in a tongue generally studied in all those countries, which have embraced the superstition of Mahomet.

It is heartily to be wished, that the success of a work so truly Christian, had been answerable to the zeal, with which it was both undertaken and promoted: but of that, indeed, after all possible inquiry, we are able to give but a slender account. Mr. Boyle writes to Dr. Pocock, January 24, 1660-1, that “ he had discoursed with a very understanding and religious gentleman, a chief member of the council for trade and the plantations, and one that had a great interest in the merchants, who promised his assistance in getting

“ting this translation properly dispersed.” I find likewise, by the same letter, that Mr. Baxter strenuously employed his interest with the Turkey Company to the same purpose; that it was proposed at a meeting of the merchants trading to those parts, who well liked it, and readily offered to disperse, as discreetly as they could, as many books as should be put into their hands. By another letter of the same honourable person to Dr. Pocock, we likewise learn, that a quarter of a hundred of these books had been already delivered to some merchants, and that a much greater number would be committed to their care, as soon as it should be determined at Oxford, what sort of binding would be most proper for the East. But for what particular places these were intended, or in what manner they were to be disposed of, I cannot find: that very few were distributed at Constantinople, the very learned Dr. Thomas Smith, who went to reside there in the year 1668, had reason to believe. He affirmed, “that he did
“not know of so much as one single copy in that
“place, except that, which he carried out of Eng-
“land himself, and which he presented there to a
“Turkish Imam, or priest of his acquaintance,
“who was well-skilled in the language of his pro-
“phet.” And, indeed, the same learned person gives but little hopes of success from that, or any the like books, among such Turks, as he conversed

with in that city: “for, generally speaking,” he says, “their unreasonable prejudices, their gross
“stupidity in matters of speculation, and their
“equally prodigious, and intolerable obstinacy
“and pride, had hardened them against all con-
“viction, and rendered them impenetrable to any
“argument.”

I cannot, on this occasion, avoid delivering it as my opinion, that the sight of these Arabic translations of Grotius without his own, the translator's, or any other European name prefixed to them, was what, in great measure, deceived Mr. Watson, the Scotch gentleman mentioned in Wheeler's Travels, p. 200, who seriously affirmed, “That
“Hugo Grotius had stolen all his principal argu-
“ments for the truth of the Christian religion out
“of Arabian authors.” Whoever considers, what little acquaintance Grotius had with such Arabic books, as have not yet been translated into other languages, and how diligent Dr. Pocock was in inquiring out, what the East afforded before he engaged in that version, can hardly think of any likelier ground for such a declaration, than what has been above assigned.

At Aleppo, and the parts about it, I find a considerable number of these books were disposed of: and yet, certain it is, that either Grotius's Latin tract, *De Veritate Religionis Christianæ*, or that other work of his of like nature, which he formerly

merly published in Dutch (mentioned in his introduction to Hieron. Bignonius above-mentioned) it is certain, I say, that one of these two tracts, many years before the printing of this Arabic translation, had got into the East : for the dervise Ahmed, writing to our author, soon after his return home from Aleppo, promises, among some Oriental manuscripts which he had bought for him, to send him a book concerning the embracing the Christian religion, the work of Groot, the brother of Gole. Mr. Smith, whether by conjecture from the dervise's mention of Gole, or from better authority, I cannot say, sets it down as fact, that Golius had sent thither some copies of Grotius, which is not improbable : but it seems to me, from the dervise's mention of that learned man's Dutch name, Groot, most likely that he had lighted on the Dutch, and not the Latin treatise, concerning the truth of the Christian religion. Many copies of this Arabic Version were likewise afterwards sent to Dr. Huntington, whilst chaplain to the English factory at Aleppo, and yet these were not sufficient : for having disposed of them, he desired another parcel, in a letter written by him to Dr. Pocock, which were accordingly sent to him : it appears from one of his epistles, published together with his life (*Huntingtoni Epistolæ*, No. 2), that he presented one of these copies to Stephanus Petrus, Maronite Patriarch at Antioch, to whom
also

also he gave assurance, that if he approved of it, and thought a good number of them of use, they should be speedily sent to him; and doubtless he did not neglect to make the like overture to Mose, another bishop of the East, with whom he corresponded. But it is too manifest, that he met with no small difficulty in this matter, from some Romanists in those parts, who envied the honour of a design so truly Christian, to those of a different communion from themselves: for though the Doctors of the Sorbonne, who read this treatise of Grotius, before he published it, disapproved nothing in it, but that one passage [lib. ii. sect 7, concerning things which imply a contradiction] which bears, as they thought, too hard upon transubstantiation; and though some Papists had such an opinion of it, that they undertook a translation of it into Persian, for making converts in those countries, where that language is spoken; yet, Dr. Huntington now found, “that the most innocent
“and useful attempt will be disliked by some
“persons, when made by such instruments, as
“they do not approve of.” Notwithstanding all the kindness, which (as appears from his printed epistles) passed between him, and the fathers residing in those countries, and the offices of friendship they mutually performed, he complained to Dr. Pocock, “That as he dispersed this treatise,
“he had much greater apprehensions from their
“malice,

“ malice, than from the unprompted accusations
“ of the Turks themselves.” He told him further, that upon this account he was obliged, for his own safety, to cut the last book, wherein Mahometism is confuted, out of some copies, before he distributed them. And, if ever the Society for Propagating Christian Knowledge in Foreign Parts shall think of another edition of this work in Arabic, it may, perhaps, be found expedient to have some copies of it printed without the last book, to be disposed of in such places, as will not endure a direct opposition to the tenets of Mahomet: for though it is much to be wished, that his followers might have that part of this treatise especially put into their hands, which was so particularly intended for them; yet, where that cannot be attempted, with any prospect of safety, the other parts of it alone may prove, by God’s blessing, of considerable advantage to them. And, indeed, if they shall but once perceive the certainty of the truths, which are in the other parts so fully made out, they will, probably, begin to make some serious reflections on their own superstition, and, at length, discern the follies and absurdities of so gross an imposture.

The next thing that Dr. Pocock published, was an Arabic poem, intitled, *Lamiato’l-Ajam*, or *Carmen Abu Ismaelis Tograi*, with his Latin translation of it, and large notes upon it; a poem which

which is held to be of the greatest elegancy, answerable to the fame of its author, who, as the Doctor gives his character, was eminent for learning and virtue, and esteemed the Phoenix of the age in which he lived, for poetry and eloquence: Dr. Pocock's design in this work was, not only to give a specimen of Arabian poetry, but also to make the attainment of the Arabic tongue more easy to those that study it; for his notes, containing a grammatical explanation of all the words of this author, are very serviceable for promoting the knowledge of that language. These notes, being the sum of many lectures which he read on this poem; the speech that he delivered when he began to explain it, is prefixed to it, which perhaps contains, though a succinct, yet as accurate an account of the Arabic tongue, as is any where extant. After the general history of it, he there speaks of the things that recommend it, and particularly of these four; perspicuity, elegance, copiousness and usefulness; an instance of the first of these, he gives in that prompt way the Arabians have of expressing many things clearly in a very few words, which is hardly to be imitated in any other language; and the second, he says, appears both from the care employed in it, either by the adding, taking away, or change of letters, to suit words to the nature of the things they signify, and also from the sweetness or softness of the

the whole language, in which there never is a collision of two or more consonants, but the sound of a vowel always intervenes. As to the copiousness of this tongue, he shews that there is no comparison between it and any other: the strange variety it has of synonymous words being such as one would stand amazed at: there are in it 200 names for a serpent, which he there gives us, 500 for a lion, and, to omit some other instances, so many for calamity, that, as he observes out of an Arabic writer, who endeavoured to make a catalogue of them, it is no small calamity to recite them. The whole number of words that make up this language, is reckoned, as he assures us, by Hamezah Aspahanensis, from an eminent lexicographer at twelve millions, three hundred and fifty thousand, fifty and two: but that which chiefly recommends any language, is the usefulness of it, which, for the most part, consists in the valuable things that are written in it; and in this respect he shews it to be very considerable, and but little short of the most celebrated languages. The ancient Arabians, long before the days of Mahomet, were not altogether ignorant of some parts of learning; several of them had skill in astronomy, several in physic, and not a few in poetry; which last was in such request among them, that when any one began to be eminent for it in any tribe, it was matter of public congratulation,

tion, and all the kindred and friends of it met together to rejoice, in the most solemn manner, as for the greatest happiness in the world. Indeed, whatsoever knowledge they then had, it could not be very useful for want of letters, which was an invention so late amongst them, that when the Alcoran began to be published some time after Mahomet's death, there was not found in all Arabia Felix a person sufficiently qualified to read or write it: however, somewhat more than a hundred years after, when the empire of the Saracens came to the Abbasidæ, all the Grecian learning found a ready entertainment with them, and began to be cultivated; and within the compass of a few ages, infinite books were written by them in philosophy, astronomy, geometry, medicine, and all kinds of sciences: and that we may not make a judgment of these books from the barbarous translations of some of them, which were made when ignorance so much prevailed in Europe, the Doctor tells us, that whosoever shall read the writings of Alfarabius, Avicenna, Avenpace, and many others, will soon find reason for a very different opinion of them from that which is now commonly received amongst us. In short, he asserts with much assurance, that with respect to human learning, the Arabians do not more want the knowledge of other languages, than other nations do that of theirs, and that there are as many things

things which they can teach others, as there are which they can learn from them; particularly for the study of divinity, he proves, that it may receive great aids from this language; for by the help of this, divines will be able to know the true opinions of Mahometism, that they may confute them. The Arabic also will very much contribute to their skill in Hebrew, and consequently, to the knowledge of the sacred text of the Old Testament, as appears from the books of Aben Ezra, Maimonides, Kimchi, and others of the wiser Rabbins, who, upon every difficulty, refer their readers to the Arabic language: by this too, they will be able to peruse the greatest part of those things which are worth reading amongst the Jews, such as the writings of Maimonides, Cozari, Chobath Lebaboth, Emunoth, Saadiah, and several more, which are for the most part in Arabic; and also to consult the several Versions of the Holy Scriptures made into this language, both by Jews and Christians, together with many Christian books of good account that are written in it. Finally, by means of this language, the piety of those who are zealous for the promotion of divine knowledge, may make some provision against the ignorance of the eastern Christians, who are so miserably oppressed under Turkish bondage.

I have been more particular in this detail of the uses of Arabism, from the greatest master of it
that

that our European world could ever boast of, in hopes that such a discourse may incite the young and studious among our candidates for holy orders, to apply themselves thereto, and to revive a branch of learning that seems to have been gradually decaying for many years among us.

This book, *Carmen Tograi*, was printed at Oxford in the year 1661, by the particular care and direction of the very learned Mr. Samuel Clarke, Architypographus of that University, who not only made a Preface to it, but also added a suitable treatise of his own, concerning the Arabic Prosodia: the treatise he dedicated to Dr. Pocock in an epistle for that purpose; which he did, as he told him, not only because he thought him the properest judge of the work, but also because it was he alone that first encouraged him to the undertaking, that supplied him abundantly out of his vast store with materials to carry it on, and that constantly set him right when involved in such difficulties as he knew not how to pass through.

It is intimated by Mr. Clarke, in the Preface before-mentioned, that Gregorius Abul Phara-jius's history of the Dynasties, translated by Dr. Pocock, was at that time in, or ready for the Oxford press, the edition of which was finished in the year 1663: that part of this book which gives an account of the rise of Mahomet, the Doctor
had

had published, as it has been shewn, several years before; and, upon the importunity of several learned men, who were much pleased with that specimen (more particularly of his great friend, Dr. Langbaine, who had earnestly pressed him to it before his death) the whole was now printed in the original Arabic, with his Latin Version of it.

This Abul Pharajius was a Christian of the Jacobite sect, of great fame for learning, not only among those of his own religion, but among the Jews too, and Mahometans; and this work of his is a compendium of the general history of the world from the creation to his own time: it is divided by him into ten dynasties or governments; for so many he reckons up, which are these following: the first is that of the holy Patriarchs, from Adam the first man; the second, of the judges in Israel; the third, of the kings thereof; the fourth, of the Chaldeans; the fifth, of the Magi or Persians; the sixth, of the Greeks that were idolaters; the seventh, that of the Franks, for so he calls the Romans; the eighth, of the Greeks, who were Christians; the ninth, of the Saracens; and tenth, of the Mogul Tartars.

This work, as is noted above, was published An. 1663, and dedicated to his Majesty King Charles the Second; but the love of Arabic learning was now waxed cold, and the entire piece of Abul Pharai in the year 1663, met with small encouragement,

couragement, whilst a specimen of it, An. 1649, had given pleasure to all the learned world. But such is the weakness and instability of the human mind, even when improved by education and letters, that custom and fashion shall, in a few years, be able to sway it from one extreme to another: and, perhaps, this inconstancy may, in some measure, also be imputed to the indiscretion of learned men themselves, who are too apt immoderately to cry up their own favourite course of studies; and when this once comes to be observed, the world is with difficulty prevailed upon to allow the idol even its just commendation.

Of this change in the public taste no one was more sensible than Dr. Pocock himself, as appears by a letter of his to Dr. Thomas Greaves, which attended a copy of his *Abul Pharagii Hist. Dynastiæ*, and which, at that learned person's request, he forced, as he tells him, from his printer's before the index was wrought off. "If you find," adds Dr. Pocock, "any thing in it worth the publishing, you must be fain to speak for it; for I perceive it will be much slighted: the genius of the times, as for these studies, is much altered since you and I first set about them; and few will be persuaded they are worthy taking notice of. My Lord of London asked me if there were any remarkable passages in the book? I answered him only in
"general

“ general that I thought there were many ; if you
“ should fall into any discourse with him about
“ it, I pray note some particulars, as, I think,
“ you may that of the first rise of Mahomet’s
“ religion, p. 100, &c. and that of the rise and
“ spreading of the Tartars empire, and their in-
“ cursions, which is in the Latin, p. 280, &c. or
“ any other passages that you shall think worthy.
“ And if you speak with any of your acquaint-
“ ance concerning the book, your good word may
“ help bear up its credit.” Dr. Greaves, in his
answer to this letter, dated from Fulham, writes
thus upon the unfashionableness of Arabic stu-
dies ; “ how these studies are esteemed in the
“ Universities I know not ; in these parts, for
“ ought I observe, they are not much followed or
“ regarded, and receive small encouragement
“ from those, who, I thought, would have been
“ fautors and promoters of them.” Nor was
Arabic learning then out of vogue in England
only ; but beginning to decline in Holland also.
In the year 1669, Mr. afterwards Dr. Bernard,
complains in a letter to Dr. Pocock from Leyden,
that Harder, of that place, who, says he, speaks
Arabic readily, had translated the history of Sa-
ladine, but could not find a bookseller, that
would venture to undertake the work, because
Oriental learning decays here, and books of that
nature will turn to no advantage ; neither, adds
he,

he, can Mr. Thevenot find a bookseller either here or at Amsterdam, to undertake his Abulfeda.

The declension of these studies in the esteem of the public may, in some measure, account for our author's rising no higher in Church preferments at the Restoration, when such numbers of vacant dignities were filled. Barely to be restored to what he had so many years been deprived of for his religion and loyalty, and to have no other reward for his losses, oppressions and persecutions, besides his uncommon learning, and unspotted sanctity of manners, but what was due to him in equity, was a hardship which reflects more dishonour upon those times than any one case of the like nature that has come to my knowledge: for, in justice to the men that were then intrusted with the disposal of Church preferments, it must be owned that there were very few eminent ecclesiastics, who, upon that blessed change of things, were not called up to advancement; some were not so early preferred as others; but, perhaps, our author is almost the only instance of a clergyman, then at the highest pitch of eminence for learning, and every other merit proper to his profession, who lived throughout the reign of Charles the Second, without the least regard from the court, except the favour sometimes done him of being called upon to translate

Arabic

Arabic letters from the princes of the Levant, or the credential letters of ambassadors coming from those parts; for which, yet I do not find he had any recompence, besides good words and compliments: but he was as modest as he was deserving, and probably after presenting his Abul Pharagius to the King, he never put himself in the way of royal regards any more.

Before I take my leave of Dr. Pocock's History of the Dynasties, I shall observe something, which, though it more properly belongs to this specimen of this larger work, may not incommodiously find a place here: the reader, then, is to observe, that the celebrated Monsieur Bayle, p. 37, * of his critical and historical dictionary, has observed a wide difference between Dr. Pocock and Mr. John Greaves, about the time in which Abulfeda was advanced to the government of Hamah, in Syria: the former of these, in his Specimen Historiæ Arabum, p. 363, makes this to have happened Anno Hegiræ 710; whereas Mr. John Greaves, in his preface to Binæ Abulfedæ Tabulæ, p. 7, 8, places Abulfeda's advancement thirty-three years later, viz. Anno Hegiræ 743. This difference Monsieur Bayle complains of, as irreconcilable, and thinks it most reasonable to suppose Mr. Greaves's account the true one, be-

* Ed. 4. Rotterdam. 1702.

cause Abulfeda is his principal subject, whereas Dr. Pocock speaks of him only, *comme d'un fort petit accessoire*; upon which he proceeds thus:

“ But is it not very vexatious, that one of Pocock’s consequence should not be safely to be followed in a point of Oriental learning, and that, whilst he published a thing, a colleague of his should be making it appear to be false?”

Not content with this, he repeats the same censure in his index, under the word Pocock, *Il est etonnant, qu’il ne soit un guide sur en fait d’Erudition Orientale*. But, against this confident charge, Dr. Pocock has been thoroughly defended, by the learned Mr. Gagnier of Oxford, in his preface to the Life of Mohammed, p. 5. For there he affirms, that what our author, whom he calls *Virum integerrimum et solide doctum*, has said, concerning the time of Abulfeda’s advancement, is perfectly right, as being exactly agreeable to the account, which Abulfeda himself gives of that event; and that Mr. Greaves had committed a monstrous mistake in his chronology, having confounded this Abulfeda with another of that name, who was the sixteenth of the Mamaluck Kings of Egypt.

The ground of the mistake, as the learned Mr. Sale informs us*, was this: “ Mr. Greaves, in

* Notes on Bayle’s Dictionary printed at London, Ann. 1734, vol. i. p. 115.

“ an Arabic manuscript, entitled, Al Sacerdan (or
 “ rather Al Sukkerdân, which is a Persian word,
 “ and signifies a sugar-dish) found the following
 “ passage, as it stands in his Latin translation :
 “ *Rex justus, Columna Religionis, al Soltân,*
 “ *Abulfeda Ismael, Filius Al Melec al Naser,*
 “ *sedit super Thronum Regni [in Hamah] post*
 “ *amotionem Fratris ipsius Al Malec al Naser*
 “ *Ahmed, Feriâ quintâ XXII Die [Mensis] al*
 “ *Moharram, Anno DCCXLIII [Hegiræ] et reg-*
 “ *navit donec obiit VI Die [Mensis] Rabiæ poste-*
 “ *rioris, Anno [Hegiræ] DCCXLVI.* That is,
 “ *Al Malec al Sâleh Omado'ddin Abulfeda Ismael,*
 “ *Son of Al Malec al Naser ascended the Throne*
 “ *[of Hamah] after the deposition of his brother*
 “ *Al Mâlec al Nâser Ahmed on Thursday the 22d*
 “ *of al Moharram, in the year 743, and reigned*
 “ *till he died, the 6th of the latter Rabia in the*
 “ *year 746.* This passage Greaves, from a si-
 “ militude of names (a most deceitful guide), im-
 “ mediately, and without further examination,
 “ concluded, must belong to our Abu'lfeda, and
 “ no other, and therefore made no scruple to in-
 “ sert the words [in Hamah] which were not in
 “ his author, as a thing of course: but had he
 “ looked into what precedes, and what follows,
 “ he would have found, that the author is there
 “ giving the succession of the Mamluc Soltans of
 “ Egypt.”

I would not detract from the praises due to Monsieur Bayle's industry and parts; but, I believe, after what has been said, the world will give me leave, in this particular instance, to tax him with a defect, both of judgment and candour. When, indeed, two writers, equally skilled in the matter they treat of, differ in their accounts, Mr. Bayle's rule seems reasonable, and we ought rather to assent to him, who writes professedly on the subject, than to him, that speaks of it only by the by; though, even in this case, a modest critic would hardly think his point so secure, as to brand the author he dissents from, in the manner Mr. Bayle has done by Dr. Pocock. But then, he ought to have very good grounds for thinking the writers equally conversant in the matter they treat of; otherwise his determination, though it should happen to be right, is rash and uncharitable: whereas, had Mr. Bayle known any thing of Dr. Pocock and Mr. Greaves, he must have known, that the former was incomparably superior to the other, in the knowledge of Eastern writers; he had greater opportunities of acquiring this kind of knowledge, having spent more than twice the time in the Levant, with the sole view of improving himself in Oriental learning, than Mr. Greaves did for that, and various other purposes. Mr. Bayle's rule, therefore, had no room in the present case; and Dr. Pocock, though speaking of Abulfeda's

Abulfeda's advancement to be Prince of Hamah, by the by only, was more likely to assign the true time of that event, than Mr. Greaves, though it was his principal subject. It was, indeed, a very great and grievous mistake in him to conclude, at first sight, from the bare mention of a prince, in an Arabic writer, one of whose names was Abulfeda, that he must mean the Prince of Hamah, in Syria, without looking at all into that writer's subject and design, but taking that for granted, which a little inquiry would have convinced him, was an utter mistake.

That Mr. Greaves, who, otherwise, was a cautious and accurate scholar, should be prone to an error, that might easily have been avoided, is the more surprising, when we reflect, that but the year before, Dr. Pocock, in his notes on his *Specimen Historiæ Arabum*, had set down the true date of Abulfeda's advancement; that Mr. Greaves had this piece of his friend's, and highly admired it, as indeed, he did every thing, that came from him: but he had, probably, forgot that particular, and, being then at a distance from his oracle, could not consult him on every emergency. And yet it appears, from the letters, that passed between those two dear friends, about this time, that Mr. Greaves had consulted Dr. Pocock, and received solution from him of several doubts concerning Abulfeda; but then, these concerned only
the

the readings of the various copies, he was to print from: we further find, that he proposes to him intended versions of Arabic passages that occur in that very Preface, wherein the grand mistake stands; and which is more, the very passage from Al Sacerdan, which misled Mr. Greaves, and his designed translation of it, is extant in a letter of his to Dr. Pocock, though without naming the writer, or the use he intended to make of the passage from him.

“ This following Arabic,” says he, “ I think, “ may be thus rendered into Latin ;” then, after giving the Arabic, comes his Latin rendering, viz. “ *Finitum est opus Feriâ 5, 22^{do} Die Almo-* “ *harram.*”

After another Arabic sentence, nothing to the present purpose, and its version, we have the other part of Al Sacerdan’s sentence, which he proposes to translate thus : “ *Sedit super Thronum Regni* “ *post amotionem Fratris ipsius :*” how easy had it been to add one more query, viz. whether the Abulfeda of Al Sacerdan was the same with the Prince of Hamah, whose tables he was then publishing. But of this he seems not to have entertained the least suspicion, though his only authority for the affirmative side of the question, was that slender one of agreement in name : so weak and unguarded against deception are the wisest and best of men, at certain hours ! For my part,
I think,

I think, we should do well to look up to God's permissive Providence on all such occasions, and to consider the slips of learned men, as documents to them, and to the rest of mankind, how imperfect human prudence and sagacity is even when most improved by study and exercise, that they may not think of themselves higher than they ought to think, and learn thence, what constant need they have to beg his blessing and direction in their studies, who is the "Father of Lights." But was I to account, humanly speaking, for this grievous negligence in Mr. Greaves, or to offer any excuse for him, it should be the hurry and distraction of his affairs, for those many years, in which he was preparing the edition of Abulfeda: the truth of this fact, we have under his own hand; for writing to Dr. Pocock, about a year after that piece came abroad, he uses the following expressions: "I may say for myself, that these five years I
" have been so encumbered with law-suits, and
" diverted from my studies, that, having this year
" found some ease (I know not how) I am unwilling to take those pains I have formerly undergone." Having, therefore, when he wrote his Preface to Abulfeda neither time, nor inclination for exact researches, he too easily trusted to appearances, and, as commonly happens in such cases, was grossly deceived by so doing.

But to return to our author: after so many and
great

great proofs of his abilities in the writings and languages of the East, he began to be esteemed all over Europe, a kind of oracle in that branch of learning : such as entered on those studies, earnestly applied for directions from him, and the Professors themselves sought his advice, with a deference and submission, that is hardly to be conceived, but by those, who have seen and read their letters to him. Foreigners, who came into England, with a design of improving their stock of Oriental learning, never failed to provide themselves with letters of recommendation to him ; and such, as curiosity alone brought amongst us, were glad, by the same means, of an occasion to see, and converse with a person, who was the prodigy of his times, for Eastern learning. Those who had a taste for that part of literature, never returned without the deepest sense of his mighty abilities therein ; and even they, who could form no judgment of Dr. Pocock's peculiar excellencies, as a scholar, must, doubtless, have carried home with them, the most advantageous sentiments of his modesty and humanity : in him, they saw a man, who could preserve his native humility, amidst the daily caresses and compliments, that were bestowed upon him by the whole learned world ; one who had contracted no moroseness from study and retirement ; but who, as well as he loved books, could leave them to discharge the offices

of humanity, and answer the call of his friends and correspondents: not that the period of his life, we are now speaking of, was the beginning of applications to him in this way.

The first of this kind was, a letter from James Alting, afterwards Professor of Divinity at Groningen, then a young man, and in England, written in the year 1641. In this letter he desires to have Mr. Pocock's opinion about the meaning of the word אֵרִים, Isa. xxiv. 15, rendered Ignes, in the English, and Convalles, in the Dutch translation. N. B. Valleys is also our English marginal version.

January the 25th of the next year, Mr. Pocock had a letter from another learned Orientalist, viz. Jo. Hen. Hottinger, then a Professor at Groningen, and after that at Zurich, and lastly at Heidelberg: the subject of it was, an account of the progress he (Hottinger) had made in translating the Chronicon Samaritanum into Latin; a piece which Hottinger had brought with him from Holland into England, and at the desire of Primate Usher, had undertaken to translate. He further certifies Mr. Pocock of a design he had in hand, of turning the Helvetic Confession into Arabic, requesting his direction and assistance in the work. Lastly, he begs our author's advice, where he might collect Arabic books and MSS. for his *Schola*, where he was strenuous in cultivating Arabic learning.

On the first of March, 1648-9, Sir Simon D'Ewes, the collector of Parliamentary Antiquities, wrote him a letter of thanks, for having, at his request, translated into Latin certain Arabic transcripts.

In the year 1652-3, February 26, Dr. Arnold Boate, then at Paris, employed in collating Primate Usher's Syriac Penateuch, with copies of the same version at that place, consults Mr. Pocock concerning the extent of Mount Libanus in breadth and length, putting other geographical quæries to him.

The same year, September 30, Mr. John Jacob Stocker, resident from the Protestant Cantons of Swisserland to the Parliament of England, desires Mr. Pocock to procure a catalogue of the Arabic MSS. in the public library at Oxford, for the use of Mr. Hottinger, then Professor of the Eastern languages at Zurich, who was collecting a library in that way, and erecting a press for those languages. And, to the same effect, Hottinger himself wrote on the 11th of the month following.

In October, 1654, our author was favoured with a letter from the famous Golius, Arabic Professor at Leyden, the only man, perhaps, in Europe, that was nearly equal to Mr. Pocock in the knowledge of that tongue: he thanks him for his present [viz. Specimen Hist. Arabum] and

and for his commendation of the Arabic Lexicon, which he [Golius] had lately published, acquaints him, that he intended to publish a second edition with improvements; that he had also a Persic Lexicon, already finished; but, finding the printer afraid of the expence, he designed first to send an Abridgment of it into the world. He also thanks Mr. Pocock for having recommended to him Mr. Nicholas Stanley, whom he greatly commends for his parts and learning. In the conclusion, he begs Mr. Pocock's judgment on two questions; the first, about the religious principles of Averroes; the second, about the Chataei, who they were, and what their religion, language, and customs.

On the Calends of August, 1655, Alting writes again to Mr. Pocock, recommending to him the bearer of his letter, an inhabitant of Berne, in Swisserland.

The same year, in November, Mr. Thorndike returns our author thanks in my Lord Primate of Armagh's name, for his resolution of past quæries, relating to opinions of the Rabbi's on a certain point, and proposes fresh ones.

In February, 1655-6, Matthias Pasor, formerly instructor to Mr. Pocock, in Arabic, writes his thanks to Mr. Pocock, for the present of his *Porta Mosis*, and offers a conjecture of his own for reconciling the Septuagint, as cited by the Apostle, with the Hebrew of Hab. ii. 4.

On

On the 26th of the same month, Mr. John Tombes, then engaged in controversy with Dr. Hammond, upon the subject of Infant Baptism, writes about a distinction fathered, as it should seem, by Mr. Selden, upon the Rabbins, and denied by Dr. Hammond, desiring his resolution of the question between them.

The month following, Mr. Alting recommends, by letter to our author, a person whom he calls Reverend. Joannem Zolikoferum, Sangallensem, Helvetium.

In August, 1657, Claudius Legendre, of Paris, who writes himself Conseiller du Roy, Controller-General des Restes en sa Chambre des Accompts, sent a letter to Mr. Pocock, in which he recommends to him a poor blind Arabian, then at Paris, and very skilful in the Arabic language and customs, and also in the Turkish, as one that might be useful to him.

In December or January following, Ludovicus Forgius, Doctor of Physic at Saumur, writes to Mr. Pocock, desiring his permission to be his disciple, and that he would explain such difficult passages, as he (Forgius) should hereafter meet with in reading Arabic books; which Mr. Pocock answered, with a promise of his best services.

Dr. Ralph Cudworth, of Cambridge, the celebrated author of the Intellectual System, addressed himself by letter to our author, March 14,

1657-8,

1657-8, desiring an extract out of Emir Chond, concerning the Persian Kings from Cyrus, to Alexander, their number, names, years of reign, and chiefest actions ; especially, if any thing be found there, that is agreeable to what is recorded in Scripture or Greek Histories.

In the same month of the following year, Jacobus Alting, by letter, recommends to Mr. Pocock's good offices, two Hungarian youths, who were travelling for improvement of their studies, he says, they are *pui, eruditi, honesti*.

Again, in the same month of the next year, Alting sends to our author two copies of his book *de Schilo*, which he had dedicated to him, and to his landlord, Dr. Reynolds, and withal, recommends to him the bearer D. Pauli, whom he calls a most excellent youth, and the son of an orthodox Divine at Dantzic.

May 17, 1660, Mr. William Seaman, who, at the request, and by the encouragement of the Honourable Gentleman so oft mentioned for his noble zeal to promote and propagate the Christian religion, Robert Boyle, Esq. consults Mr. Pocock, as he had before done in this work, about the propriety of some Turkish words : by which it appears, that our Professor was looked on, as an oracle in that, as well as the Arabic tongue.

Theodore Haack, a Dutch gentleman, who had for some years resided in London, on the account

count of a religious and learned design, wrote to Mr. Pocock, June 18, 1660, recommending to him two gentlemen, the younger a Baron of Seltz, of near relation to his Highness, the Prince, Elector Palatine, the other Mr. Fabricius, who was like to succeed Dr. Hottinger at Zurich: at the same time he acquaints him, that Theodorus Petræus was printing, in Holland, his *Psalterium Copticum*. About the same time also this gentleman recommended two Germans, one of Hesse, a Civilian, the other of Thuringia, Student in Physic.

March 16, 1660-1, Hottinger writes to Dr. Pocock from Heidelberg, to acquaint him, that he had dedicated a book to him, which he sends by one * Horneck, a Palatine, one, for his age, well acquainted with the Oriental languages, who was coming over to learn English, and to make an acquaintance with our connoisseurs.

The latter end of the month following, the Honourable Robert Boyle, Esq. desires Dr. Pocock to favour, with his advice and directions, Elzevir the Leyden printer, who was coming into England, and he thinks going to Oxford, to see what he can get out of our books and MSS. touching a new edition of Josephus. Which however, I think, he did not publish.

* He was afterwards an eminent preacher at the Savoy, and author of several books in the devotional way.

August the 16th of this year, Alting, in a letter proposes a difficulty in the prophecy of Balaam, and recommends the bearer of it, Joh. Jacob de Losse, of Berne. In a postscript, dated August the 26th, he owns the receipt of a letter, since the finishing of this, in answer to a former one, in which Alting had proposed his opinion of the word 'כרא', which same opinion the Doctor tells him, he himself had formerly defended, which Alting beseeches him to believe, he had not before observed; otherwise he should not have propounded it.

On the 10th of May, 1662, his Serene Highness Charles Lewis, Elector Palatine, did Dr. Pocock the honour of a letter, signed with his own hand, desiring him to favour with free access to him, Frederick Mieke, son to his Vice-Chancellor, who was desirous of improving his knowledge in theology, and the Oriental languages, at Oxford. And to the same purpose Hottinger wrote likewise, telling Dr. Pocock, that this gentleman having seen the Universities of Germany, was now going for England, which he calls *Abstrusioris Literaturæ Sedem*.

In the end of the same month, Mr. Thorndike, in a letter to our author, recommends a Jew of Amsterdam to him, whose business at Oxford was, the vending of a book, which he had printed, and which Mr. Thorndike conceives to be a fit entrance into the reading of the Rabbins. He also

also expresses some hopes, that this Jew might be converted to the Christian religion.

June 3, of this year, Isaac Avandano (the same, I presume, who afterwards taught Hebrew in Oxford) brought letters recommendatory from Dr. Castel to Dr. Pocock, in which that learned person calls him an oracle, unto which, all those who travel with public designs, are wont to make their resort.

Dr. Morley, Bishop of Winchester, wrote to our author, May, 16, 1663, in favour of the bearer, to whom he desires he would extend his care and kindness, and directions for learning the Hebrew, and other Oriental languages; adding, that, if he was not much deceived, that person would make very good use of them. He does not name the party on whose behalf he writes; but, by comparing the time, and some other circumstances, I am induced to conjecture, that it was Mr. George Hooper*, afterwards Dean of Canterbury, and

* He was first, Chaplain to Bishop Morley, who presented him to the Living of Havant, near Portsmouth, and afterwards to the Rectory of East-Wood-Hay, in Hants: after that, he became Chaplain to Archbishop Sheldon. This very year he commenced Master of Arts at Christ Church. In short, it is fact, and certain, that Mr. Hooper, in the former part of his life, was both encouraged and assisted by Dr. Pocock, in the prosecution of his Oriental studies, and in the application of Arabic learning, towards clearing up difficulties in the Holy Scriptures, and more especially in the Book of Job.

then

then successively Bishop of St. Asaph, and Bath and Wells: and, if I guess right, Bishop Morley presaged of him very justly! For he lived, till he had not his superior for piety, extent of learning, and every good quality, that could adorn a bishop, a gentleman, or a scholar.

On the 28th of the same month, Mr. Boyle sent a paper to Dr. Pocock, wherein Mr. Oldenburg, then Secretary to the Royal Society, begs, on the behalf of an ingenious French Gentleman, his correspondent, our Professor's thoughts upon a certain inscription, found at Persepolis, among some ruins, "which," adds Mr. Boyle, "intelligent travellers of my acquaintance, that have visited him, profess to be the noblest and most worthy of observation they ever met with in Europe or Asia."

July the 25th of this year, Mr. Oldenburg writes a Latin answer, to that of Dr. Pocock, which gave an account of the Persepolitan inscription, thanking him for it, and promising to transmit it to his correspondent. He further acquaints the Doctor, that a friend of his correspondent was about publishing Petrus Blesensis, a writer of the 12th century, who had freely taxed the manners of the Court and Clergy of Rome, desiring, if any *ἀνέκδοτα* of that writer should be found in the libraries of either University, to have them procured, and requesting the Doctor to

make proper inquiries at Oxford. Certain it is, that four years after this, viz. 1667, the works of Petrus Blesensis were published at Paris, by Petrus de Gussanvilla, in folio, with notes and various lections, who, therefore, most probably, was the friend of Mr. Oldenburgh's correspondent abovementioned.

The 6th of the following month, Golius writes to our author, recommending to him a Transylvanian of an illustrious family, named John Nandanyi.

And thus, at one view, the reader has the history of the applications made to Dr. Pocock, after his second return from the East, and the various recommendations of foreigners to him, down to the year 1663; which, I think, will be compleat, after I have told him, that the pious and learned Dr. Hammond frequently consulted him by letter, whilst he was preparing his excellent Annotations on the New Testament, and also on the Psalms; that with respect to the latter, the books into which that work was divided, were constantly submitted to our Author's animadversions, before they saw the press; which stood still, so long as Dr. Pocock's urgent affairs withheld him from surveying what copy was sent to him. So great deference did even the most learned of his contemporaries pay to the judgment and erudition of this humble and excellent man!

I have

I have nothing to add under the present year, (1663) but that our Author, about the middle of it, was visited with sickness, which, as I take it, proved a very severe one, being that, which ended in lameness, that continued to the day of his death. After he had contracted this lameness, he could not walk for exercise, as before he was wont to do, twice a day; but was obliged to substitute, instead of walking, the exercise of pulling at a dumb-bell. Dr. Pocock's eldest and very learned son Edward, in a letter to Mr. Smith, of Dartmouth, places this sickness two years later, viz. an. 1665, which was the year of the plague, and in which, consequently, was an entire cessation of correspondence. But this is certain, that the first compliments we meet with on Dr. Pocock's recovery, are in a letter of Mr. Boyle's, dated June 18, 1668, and then he only rejoices, that Dr. Pocock had recovered a great measure of strength. Dr. Narcissus Marsh, some time ago Primate of Ireland, in a letter written by him, when Archbishop of Dublin, speaks of this long sickness, and of our Professor's eminent patience and resignation under it, but gives us not the year in which it happened; only says, it was many years before his death; that it was occasioned by a humour, which fell into his thigh, and that thereby he became lame, continuing so to his dying-day.

After this, we meet with nothing remarkable in the series of our Author's correspondence, till the year 1666, when Mr. William Seaman* published his Turkish New Testament, undertaken at the desire of the Honourable Mr. Boyle, and greatly forwarded by his liberality. A copy of this he begs Dr. Pocock to accept of, in a letter, dated July 17.

In April, 1668, Dr. Pocock had a letter from Sir Joseph Williamson, with an Arabic letter inclosed, from the Emperor of Morocco to King Charles the Second, desiring from him a translation of it, they having nobody in town masters enough of that language, to give the contents of it.

In June following, Mr. Boyle, writing to Mr. Samuel Clarke, after the expression of his joy at Dr. Pocock's recovery, desires him to put him in mind of the promise he made him, [Mr. Boyle] that he would extract some unusual explications of Hebrew texts out of his ancient grammarians: but I cannot find, that our Author ever perfected any such design, nor that he left the appearance of it behind him.

* This learned person had been Chaplain to an English Ambassador at the Porte, and was a Non-conformist, but a moderate one: by his letters he appears a sober, discreet, and modest man.

The year following, Mr. Seaman published his Turkish Grammar and Turkish History, concerning which, several letters passed between him and our Professor, who bestowed great care and pains in correcting it, and in putting the Preface into better Latin, as Mr. Seaman himself freely and thankfully acknowledges : the same he did by the Epistle dedicatory to Mr. Boyle, who advanced twenty pounds towards the work, to be paid in books.

Some time this year, or the latter end of the foregoing one, Peter Clauston, a learned Dane, as I take it, visited Oxford, and became acquainted with our Professor : in his return home he was accompanied, as far as Leyden, by Mr. Edward Pocock, the Doctor's eldest son, then Student of Christ-Church ; and from thence, Mr. Clauston writes to Dr. Pocock, giving him an account of his son's kind reception from all the learned of that place, on the account of his father's great learning and humanity. He takes this opportunity to recommend two of his countrymen, travelling to England, unto the Professor's notice, the one a son of the celebrated Antiquary Wormius, the other Mr. Borneman, whose father had been Secretary to the King [of Denmark,] and each of whom had brothers that were Professors in the University of their country.

Hieronimus Harder, May the first of this
year

year, consults our Author on several difficulties, relating to the History of Sultan Saladine, which he was then preparing to publish with a Latin translation.

June the 17th, Alting writes from Groningen, laments, that he could not see Dr. Pocock's son in those parts, congratulates him on his recovery of health; complains, that his colleague Maresius, out of envy, had charged him with Heresy and Sociniaism; that he had given much the same treatment to the Leyden Divines, and particularly to the famous Cocceius; because they would not come into his censure, upon an appeal to them.

Mr. Francis Vernon, then at Paris, in a letter, dated Sept. the 5th of this year, at the request of Mr. Justel, acquaints Dr. Pocock, that a friend of his [Mr. Justel's] intended to publish the works of St. Leo Papa, and of Prosper Aquitanus, and desires the Bodleian Library might be consulted, to see if any MSS. could be found there, that would be useful to his design*.

March

* Father Quesnel actually published these works at Paris, in 1675, and therefore, probably, was Mr. Justel's friend, here spoken of: I am the more confirmed in this, because in the following December, Mr. Vernon owns the receipt of a letter from Mr. Bernard, inclosed in one from Dr. Pocock, which had given him great satisfaction, and because another of Mr. Vernon's letters, after this, mentions a present of books sent by Father Quesnel to Mr. Bernard. Lastly, Father Quesnel,

March the 3d, 1669-70, Mr. Bernard, from Leyden, writes, that Gronovius and his son were preparing a new edition of Polybius, with the Notes of Casaubon, Valesius, and their own, and corrected by some manuscript copies, and that they desired to have that in the Bodleian Library collated with the printed copy, and transmitted to them.

The 19th of the same month he writes again, and says, that Harder, having translated the History of Saladine, cannot find a bookseller to undertake the printing of it, so great was the decay of Oriental learning; for which reason also he adds, that Mr. Thevenot cannot find a bookseller, either there, or at Amsterdam, to undertake his Abulfeda.

This year was farther remarkable for the publication of Dr. Castel's Lexicon in seven languages, after ten years immense labour: towards which, Dr. Pocock had contributed, by lending three Æthiopic MSS. and ten Æthiopic MS. liturgies. We shall hear him hereafter complaining, how ill rewarded all his learned pains were, which he had expended on this Lexicon. I shall only add, that, at the time of his death, he had a large number of the copies on his hands; as ap-

nel, in his 12th Dissertation upon St. Leo's Works, pays a compliment to Mr. Bernard, on his indefatigable zeal for the promotion of Literature.

pears

pears from this circumstance, that in his last will, he bequeathed 100 sets of them to Dr. Compton, then Lord Bishop of London.

April the 20th, of the year following, Lud. Ferrandus, a most surprising young Frenchman, of whom more by and by, made his application from Paris, by letter, to Dr. Pocock, acquainting him, that he had undertaken to translate the annals of the Kings of France, and the Ottoman Emperors, a MS. in the Royal Library, written formerly in Hebrew, by Joseph the Priest, the son of Jehossua, and intending to illustrate this History with Notes likewise taken principally from Arabic writers, he humbly desires the Doctor to supply him with what such Arabic books, as he has read, say of the French history, and chiefly of the expeditions by them made into the East, or at least, to direct him to the books wherein memoirs of this sort are to be found.

This year, Mr. Huntingdon, a great friend and future correspondent of our Professor, set out for Aleppo, to officiate there, as Chaplain to the English Factory.

Mr. Vernon, from Paris, dates a letter November 12, of the year we are now in, the chief design of which was to entertain Dr. Pocock with the History of Monsieur Ferrand, above spoken of, to whom he had just delivered the Doctor's answer to his letter. His story is as follows :

“ Monsieur

“ Monsieur Ferrand is by birth a Provencal,
“ a native of the town of Thoulon, of some 25
“ years of age : from his infancy he was always
“ addicted to the study and admiration of Oriental
“ languages; to which, besides the dispositions
“ which nature had given him, fortune adminis-
“ tered some accidental helps : for being born in a
“ maritime town, where was a great concourse
“ of strangers, and particularly of Levantines,
“ brought thither by the allurements of trade and
“ riches, which they hope to acquire by a corres-
“ pondence in France; among much other ac-
“ quaintance with those foreigners, he says, he
“ made one very intimate with an Arabian mer-
“ chant, a person as well furnished in his mind
“ as he was rich in his fortunes. This man he
“ represents, as one the most abounding with
“ courtesy, the most obliging in behaviour, and
“ the most learned of any he had seen or con-
“ versed with before; nay, he questions, whether
“ he ought to prefer any that he has seen since.
“ This man” he says, “ if he had not had na-
“ tural longings after Eastern fashions and writ-
“ ings, which, he professes to have had, would
“ have inspired him with a love and esteem for
“ them ; so extremely did his person seem to re-
“ commend and grace, what Mr. Ferrand’s fancy
“ had given him great inclinations to before. To
“ this

“ this Arabian, then, he made his constant resort ;
“ with him he spent all those hours which were
“ in his own disposal, and none of his studies or
“ recreations were pleasant to him, except such
“ as he took in his company. This Arabian had
“ great store of manuscripts, and these he taught
“ him to read ; many of these were historical,
“ and with these he diverted himself. Thus he
“ spent, what he calls the happiest part of his
“ life, till the style of the world, and the com-
“ mands of his friends, brought him to Paris,
“ where they intend he shall complete his studies :
“ he hath his residence in the University, in the
“ College des Thresoriers, where his friends de-
“ signed him for physic ; but his own genius ir-
“ resistibly carries him another way, viz. to
“ Oriental studies, to which, for the most part,
“ he applies himself. The main of his time he
“ spends in the King’s library ; where his great
“ assiduity and eminent parts have brought him
“ acquainted with the learned persons that resort
“ thither : so that now he is not only known for
“ a prodigious proficient in Oriental learning,
“ among men of science, but is also taken notice
“ of by Monsieur Colbert, who hath the care and
“ superintendency of learning, as well as of
“ what else contributes to the honour and ad-
“ vantage of the French nation. This able mi-
“ nister

“ nister looks upon Monsieur Ferrand, not only
“ as an accomplished scholar, but also as an useful
“ member, and ornament of the state.”

On the 28th of the same month, Harder, shortly after Professor of Oriental Languages at Leyden, probably, in the room of the great Golius, writes to Dr. Pocock, and gives him a most melancholy account of the neglect of Arabic literature in that University, or rather of the contempt it lay under there: two causes he assigns for it; first, Golius, he thinks, did not exercise the students, not even those that were maintained at the public expence, in these studies, nor use his authority to make them take pains therein: 2dly. He blames the avarice of the age, which gave no attention to any sciences, that were not greatly lucrative.

In the beginning of the following year, Hieron. Harder writes, that he was very lately made reader of the Oriental tongues by the Curators of Leyden: in which employment, his hopes of giving them satisfaction were founded on our Professor's direction and assistance, which, he flattered himself, would not be wanting to him upon any emergent difficulty.

Another letter from the same hand, dated May 23, 1671, brought a recommendation of Mr. Furcardus, a licentiate in law, and a man of good learning, who was going for England.

In

In this year, the Professor's eldest son, Mr. Edward Pocock published, with a Latin translation of his own, an Arabic piece of Ebn Tophail, the title of which was, *Philosophus Autodidactus, sive Epistola Abi Jaafer Ebn Tophail de Hai Ebn Yokdhan. In quâ ostenditur, quomodo ex Inferiorum Contemplatione ad Superiorum Notitiam ratio humana ascendere possit.* It is an ingenious fiction, giving the History of Ebn Yokdhan, who, the Author tells us, according to some, was produced in one of the Indian islands under the Equinoctial, where men come into the world without father or mother. Others relate his beginning in this manner: over against that wonderful island was another large one, under the sovereignty of a proud and jealous prince, who, having a beautiful sister, strictly guarded her from marrying, because he despaired of finding her a husband of suitable quality: but a relation of his, by name Yokdhan, nevertheless privately married her, and by him she had the hero of this fable, Ebn Jockdhan: as soon as he was born, and his mother had suckled him, for fear her marriage should be discovered, she exposed him to the sea, in a chest properly contrived, at high water, which carried him to the opposite island abovementioned; where his cries brought a she-goat, which had lately lost her kid, and which suckled and brought him up. He proved afterwards

afterwards of a discerning and contemplative spirit, and by progressive reasonings with himself, from what he saw, formed a system of Natural Philosophy, Morality, and Metaphysics. In the 50th year of his age, Asal, a person of a contemplative disposition, who came thither from a neighbouring island, for the sake of retirement, found Yokdhan, taught him language, and got from him all the account he was able to give of his original, and the history of his gradual approaches to a knowledge of, and intimate conjunction with God. Dr. Pocock prefixed a learned Preface to his son's book, concerning the name and age of the Arabian, that wrote the original, which led foreigners, especially those of France, to consider the whole as the Father's performance.

Mr. Vernon, writing to Dr. Pocock from Paris, Sept. 7, of this year, tells him that he had delivered a copy of this book to Monsieur Capellain, of the Sorbonne, for which he was very thankful, being much delighted with it; he acquaints him that his own copy he had presented to Mr. Huygens, of the Royal Academy; that Mr. Herbelote, and Mr. De la Croix, both eminent Oriental scholars had read and approved it: he adds that Mr. Thevenot had Abn Tophail (the Arabic author, translated by Mr. Pocock) his life in manuscript; that he informs him he was a philosopher of great note and eminence in his age,

that he was Averroes's master, and that he had like to have made a new sect among the Mahometans, being withal of an active spirit.

In September this year, 1671, the learned Mr. Beveridge, afterwards Bishop of St. Asaph, writes his thanks to Dr. Pocock, for having perused the Arabic paraphrase of the canons, with his (Mr. Beveridge's) translation, desiring the continuance of his care, and submitting himself wholly to his judgment.

Mr. Vernon, in November of the same year, writes again to our author from Paris, acquainting him, that, together with his, would come two more letters, one from Dr. Capellain, the other from Monsieur Ferrand, to both of whom he had, by the Doctor's own direction, presented his son's book; he is sorry he had not begged a copy for Mr. Thevenot, who was much taken with the fancy of the piece, and intended to make the Professor a present of the life of its author, Abn Tophail, in Arabic. He adds, that Abbot Panciatici by that time arrived at Florence, would make the value of it known there, and that he perceived they every where made account of it. Mr. Ferrand's letter is yet extant; he gives a handsome compliment to the piece, declaring himself at a loss which to admire most, the author's elegance, or his interpreter's exactness. Mr. Capellain's letter did not accompany Mr. Vernon's,
as

as will appear from the date of it in the next article.

Monsieur la Grange le Capellain, a Sorbonist, and author of *Mare Rabbinicum Infidum* against Chavigny, to whom Dr. Pocock, as above, sent a present of his son's book, and thanked the Doctor for it; having received a letter since from him, writes, in answer to it, one, dated Feb. 17, 1672, in which he recommends the bearer Ottsius, a Swiss, a person well skilled in biblical and rabbinical Hebrew, and now going for England to learn Arabic, *tanquam ad fontem unde felicius et uberius hauriri possit*. He inquires about Rabbi Tanchum, mentioned in the Professor's letter, whether it was a printed book, or only a manuscript: so little known was that most excellent commentator till Dr. Pocock apprized the world of him.

Ottsius, the learned Swiss above-mentioned, was also at the same time commended to Dr. Pocock's regards, by Mr. Ferrand: herein also he desires to purchase a copy of the *Philosophus Autodidactus* for the famous Francis Bosquet, first Bishop of Lodeve, and afterwards of Montpellier, who, hearing of the book, by letter from Monsieur Ferrand, earnestly desired him to procure one, and impatiently expected it.

From two of Mr. Bernard's letters this year, I find the Professor was much urged by his friends

to publish his chiliads of Arabic proverbs which had lain by him, finished for the press between thirty and forty years: the encouragement he had to proceed in it seemed, at this time, not inconsiderable. Dr. Castel had promised to secure a hundred books for Cambridge, and a still greater proportion might be depended upon in Oxford, besides what the assiduity of his good friends in London, such as Mr. Boyle, Dr. Gale, Mr. Haack, &c. might get off: but for reasons, of which we can give no account, nothing was done in the business either then, or at any time afterwards.

Mr. Huntington, in February, 1671, wrote to Dr. Pocock, desiring, if any yet remained undisposed of, some copies of his Arabic Grotius de Veritate, which Mr. Boyle readily and thankfully supplied, to the number of thirty, and with them twelve copies of Mr. Seaman's Turkish Catechism: of these our Author gave Mr. Huntington notice, in a letter, dated the 23d of August following: to accompany these, he sent three dozen of our Church Catechisms rendered into Arabic, which he had just then printed for the use of the young Christians in the East, intending that more should follow if God permit. He tells his friend he was at a loss out of what copy to take the Commandments, which, at last, he determined to do out of the Polyglott Bible. At the end, he farther

farther tells him, are added some places of Scripture, containing the most general principles of religion: to which should have been added, the institution of the Lord's Supper, from 1 Cor. xi. but their haste to have it out of the press soon enough for the present opportunity of sending them prevented it. He proceeds to express his wishes, that the chief Prayers of our English Liturgy were in Arabic, and his astonishment that he never found the divine hymn of Te Deum in the eastern languages: the reason of which probably was, that this hymn was the composition of a Latin father, (St. Ambrose) whereas, I think, the eastern Liturgies were made agreeably to the formularies used in the Greek Church. However, Dr. Pocock, as his son informs us, added this hymn to his Arabic catechism. He repeats his former request to procure him the books of which Mr. Huntington had a catalogue, such as were written by Jews in the Arab language. "But," continues he, "my chief longing is for
 " the first part of Rabbi Tanchum's book, which
 " he calls כְּתָאב אֱלִבְיָאן, Cetab ol Bian, which
 " are his notes on the whole Old Testament.
 " That first part he calls אֶלְכִּלְיָאָת, Al Coliyat,
 " i. e. Generalia, wherein he treats of all things
 " necessary to the interpretation of Scripture, as
 " metaphors, parabolical expressions and words,
 " either unusual, or of divers acceptions and dif-

VOL. I. U " ficulties

“ ficulties in chronology, divers readings, and “ the like.” He recommends to him the methods by which, when he was in the east, he got all the pieces he then had of Tanchum, viz. Joshua, Judges, Samuel, and the Kings, and Jeremy, Ezekiel, and the twelve minor Prophets.

On the 17th of August this year, Mr. Oldenburg, before-mentioned, wrote to Dr. Pocock on the behalf of Dr. Fogelius, one of the chief physicians of Hamburgh, desiring the professor to give him the meaning of some Turkish names of medicines, and also to inform him, whether the book *de Voluptate Animi*, of Badroddini, be at Oxford or Cambridge, and whether it be a MS. or a printed book.

By several letters written from Dr. Castel, in March of the next year, I find that our Professor intended then an edition of his Arabic Chiliads of Proverbs, and that in order thereto, he printed and dispersed a specimen of the work. Dr. Castel earnestly pressed the perfecting of that piece, and, to encourage it, frequently repeated his promise of becoming responsible for one hundred copies. From one of his letters it appears also, that Dr. Pocock was then thought to be preparing something of Rabbi Tanchum and Maimonides's *More Nebochim*, for the public: as to the former of these, the reality of it is intimated by himself in a letter to Mr. Huntington this year, and that
it

it was the desire of a learned Sorbonist (De la Grange le Capellain) as likewise of some at home: but for the latter, I rather take it to have been the design of the Doctor's eldest son, Mr. Edward Pocock. For about this time, Mr. Locke, since that so well known to the world, in a letter to the father, mentions his having engaged his son at Salisbury, in translating and printing a part of Maimonides, and that he had spoken with Mr. Boyle about it: he desired also to have it printed just as that piece translated by Mr. Prideaux* was. He further assured Dr. Pocock, that it would greatly encourage those who wished well to the work, if he could assure them that it should be done under the father's direction. But of all these, Dr. Castel urged most the publication of the Arabic Chiliads, as most grateful to all the truly learned, offering to leave no stone unturned to effect the vending of the edition: "Not," adds he, "of the Proverbs only, but as to the
" other Jewish authors also, having a very high
" esteem and value for them, especially Rabbi
" Tanchum, offering, at the same time, himself
" carefully to correct the errata." The same learned Arabic professor of Cambridge was at this time labouring to purchase the Golian library for his University; a private person of his ac-

* Afterwards Dr. Prideaux, the learned Dean of Norwich.

quaintance being willing to venture about seven hundred pounds for it. But the executors hoping to make a more advantageous sale, refused the offer, of which they dearly repented afterward, being compelled more than twenty years after to sell them by auction, and probably to less advantage; at which time, Dr. Edward Bernard made a journey into Holland, and bought the choicest of them for Dr. Narcissus March, then Archbishop of Dublin. See Dr. Smith's Life of Dr. Bernard, pp. 50, 51.

This year Mr. Huntington travelled to Mount Libanus, in order to make some learned discoveries there, but was prevented by some infirmity, which, when he was within two hours of the patriarch, came upon him, and disabled him from walking. However, he procured R. Tanchum's Morshed, in three volumes, and some imperfect pieces of his upon the Scripture, which he sent, as a present, to our Professor: a better copy of Al Morshed was afterwards transmitted to Mr. Huntington, from Damascus, of which he offered Dr. Pocock his choice. He had likewise found, to his great joy, Cozari in Arabic, the whole disputation.

In March, 1673, Dr. Martin Fogelius, of Ham-
burgh, before-mentioned, having received our
Professor's answer to his queries concerning the
Narcoticks of the Turks, by the means of Mr.

Oldenburg: to some of which he replied from the Lexicons, to others from his own use and observation, whilst he lived amongst them: he now desires a more distinct account what quantities, how oft, to what end, and with what effect he took them. He further consults him about a difficulty in the Nubian geographer: to which Dr. Pocock obligingly and fully replied. Dr. Fogelius had then a Tract by him ready for the press, *De Turcarum Nepenthe*, which made him more particularly inquisitive on these subjects.

In September of the present year, Mr. Huntington wrote a long epistle to Dr. Pocock, which produced his next public performance, viz. the Arabic Version of our English Liturgy: it may be remembered, that the Professor, writing to Mr. Huntington more than a year before, had wished that the chief Prayers of our English Liturgy were in Arabic: taking occasion from hence, and from his Arabic Catechism, he represents to the Doctor what excellent service our Liturgy would do in the east, if it were universally translated into the same language. “Undoubtedly,” adds he, “this (the Catechism) is but a specimen of your further design, and that thereby you would guess how it might be accepted before you accomplished the whole.” “Really,” continues he, “if you will believe the people, they wonder a Frank should understand their tongue better

“ better than the most learned among them : and
“ they see the two tables once more intire and
“ perfect, not abused and broken, as in all the
“ methods and systems of divinity, that the Ro-
“ manists have hitherto conveyed, for ought I
“ know, into these places ———” “ And,” pro-
ceeds he, “ if this be so acceptable, what would
“ the whole service be when the people here shall
“ read it so fully expressed in the language where-
“ in they are born? No one is, nor ever will be,
“ (besides yourself) fit for the employment: for
“ it well becomes the best Liturgy in the world
“ to be best translated ; and in this case, every
“ one that knows your name, knows where alone
“ to rest his expectation.”

Another inducement he offers, which is, that it will convince a sort of men who have brought a fancy out of Europe, and which they would have believed here, that we have little or no religion in England, and that what we have, is quite overspread with errors and heresy : this he thinks the natives more apt to credit, because (which is a thing very unhappy) we do not punctually observe the solemn days and times in which their religion chiefly consists. To this he adds the need that the Greek Christians have of devotional books; their esteem for the Church of England above all others; their agreement with it in doctrine, excepting the points of the procession of the Holy Ghost

Ghost and Transubstantiation; concerning the latter of which they talk very differently, neither agreeing with one another, nor yet, at different times, with themselves.

Towards the expence of this translation, Mr. Huntington generously offered twenty pounds at present, for procuring of paper, intimating that he would readily advance the whole charge, if he lived to be worth so much, if it should happen that no other benefactors offered their assistance.

Before our author could receive this proposal, he had written again to Mr. Huntington, still reminding him of Rabbi Tanchum's works, for getting of which intire, he was at present the more solicitous, because the learned world, both at home and abroad, desired that something of that author might be published. He likewise recommends to him an enquiry after what is to be had or known from the Samaritans, and from the Karraim Jews, if any such were in those parts. Lastly, he begs that he would examine the Syrians what creature is by them called Yoruro, whether it be not a jackall: hereby he hoped to correct a mistake in the usual rendering of the Hebrew Tannim, by dragons, which neither howl, nor have breasts, both which are attributed to the animals called Tannim in the Hebrew Scriptures. At the same time, he desires Mr. Huntington would inform himself concerning the noise which
ostriches

ostriches make. Whoever recollects what Dr. Pocock has written on both these subjects in his commentary on Micah i. 8, which was made public four years after this, will think it no improbable conjecture that he had now begun that work, or, at least, was laying together an apparatus for it.

In November of this year, 1673, Monsieur le Capellain paid his respects to the Professor, in a letter, the bearer of which was a studious and noble youth, his name not mentioned, who came into England to see, and be acquainted with, our men of letters, and more particularly with Dr. Pocock.

The next year, i. e. 1674, appeared the fruits of Mr. Huntington's instances with Dr. Pocock for translating our English Common Prayer into Arabic: he did not render the whole of it into that language, but only the chief Prayers, Hymns, &c. agreeably to what himself had some years before wished to see done. The title of this piece, as left with us by his eldest son, in the catalogue of his father's works, is *Partes præcipuæ Liturgiæ Ecclesiæ Anglicanæ, Linguâ Arabicâ*. 1674. Mr. Edward Pocock's more particular account of this Version of his father's is, that it contained the daily Morning and Evening Prayers, the order of administering Baptism, and the Lord's Supper: to which he likewise added, the doctrine

doctrine of the Church of England, comprehended in the thirty-nine Articles, and the arguments of our Homilies. Mr. Huntington had not, as he expected, the honour of defraying the expence of these useful labours of his friend: for the University of Oxford most worthily supplied the entire expences of the book; thereby precluding all private benetactions; of which more hereafter.

On the 20th of March, peace being then concluded between the English and Dutch, and the literary correspondence once more open between Dr. Pocock and his friends in the low countries, Mr. Alting, of Groningen, took the first opportunity of saluting the Professor, congratulating the happy change of affairs between the two nations, and recommending the bearer of the epistle, Anthony Klingler, of Zurich, a student in divinity, who, having spent a year at Groningen, and, after that, a winter at Leyden, was going thence to England.

In the same month Dr. Thomas Greaves, in a letter to our author, expresses his wishes that some one would publish the life of the pious Cyril, Patriarch of Constantinople, together with the occasion and manner of his death: "I have," says Dr. Greaves, "moved Sir Cyril Wyche to undertake it, and have offered to contribute some assistance." The reader, perhaps, may remember
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ber the account given of this excellent and illustrious person towards the beginning of the present history, and particularly how he honoured Sir Peter Wyche, then ambassador from King Charles the First, at the Porte, with standing surety to his son at his baptism there, and giving him the name of Cyril: and this will sufficiently explain how it came to pass that Dr. Greaves applied to that gentleman, and thought him the fittest to write the Patriarch's story.

This year also Dr. Pocock had the agreeable news from Aleppo, that his friend Huntington had, after long enquiry, procured for him Abu Wallids Allama.

It was May in the year following, before the translation of the English Liturgy into Arabic reached Mr. Huntington at Aleppo; who, upon the first hearing that so acceptable a present was in its way to him, wrote a most pious and thankful letter to the Professor, dated May 13, 1675. "I find," says he in it, "the University envied me the honour of being a benefactor to so good a cause ——— However, I'll recover what I can by the religious distribution of the books." He proceeds thus: "I have several of the Gro- tius's, yet by me, rather out of the apprehension I have of the malice of some Christians (who will hardly allow that a man of a different opinion should be instrumental to the propagation

“ pagation of the right faith) than from the un-
“ prompted accusation and downright danger by
“ the Turks. I did cut out the last book in two
“ or three copies.”

Upon the actual receipt of the Common Prayer made Arabic, which happened before the end of May, Mr. Huntington wrote again with a profusion of religious joy to Dr. Pocock for his labour of love, as he calls that work, and the pledge of his affection to those people, among which he formerly lived: “ I expect,” adds he, “ it should
“ meet with the greatest hindrance from the Latin
“ fathers: for they are unwilling the people should
“ know too much, that is, more than they think
“ fit to teach them; nor is this a needless suspicion: for if they were so much aggrieved, as I
“ heard they were, because you printed the Second
“ Commandment at length in yours, which very
“ impudently they have expunged out of their
“ Catechisms, how must they be concerned to
“ find their doctrines, some of them thwarted
“ and positively denied? Neither is it reasonable to expect they should allow the articles,
“ though of a whole church, when they contradict their opinions and interests, since, upon the
“ same account, they dare renounce an express
“ law of God!” The good man proceeds in owning his obligations, not only to the Professor, but also to the Vice Chancellor and the University,
praying

praying for their happiness and prosperity, and successful progress in the like good works: nay, such was his zeal for the promotion of true religion, by the means then put into his hands, that he wishes to have borne some small share in the expence, though only in the binding of the books in marbled paper, which he calls the most taking and proper dress for them in those countries.

In July of this year, our author received from Dr. Castel his thanks and compliments for the present of our English Liturgy, most elegantly transfused, as he expresses himself, into Arabic. The reader will pardon me for observing on this occasion, that this very learned gentleman, by conversing almost constantly with the eastern writers, seems to have made their lofty ways of expression habitual to him, so as not to have been able to forbear them, even in his Epistolary style.

Mr. Huntington writes again the following November, and acquaints Dr. Pocock concerning his old acquaintance father Celestine, the Carmelite, and brother to the great Golius, that he was then gone in mission, with three others, to the coasts of Malabar, to confirm the Christians of St. Thomas there, and to convert infidels; that he enquired most affectionately after him (Dr. Pocock) and made Mr. Huntington a visit, on purpose to understand the Doctor's welfare, and to convey his respects unto him: "Very glad he was," adds he,

he, “ to hear of your performance in Eutychius,
“ whom Selden, he said, had injured, and in Abul
“ Pharai, a book he commends mightily, but had
“ not seen them in print. Your specimen he had
“ perused, and gives it due applause: he had
“ heard of your Version of Grotius, and was won-
“ derfully pleased with some copies of it, which
“ I presented him, in your name, and promised
“ me a Thomas à Kempis, de Imitatione Christi,
“ by him translated into the same language, some
“ few of which he brought with him from Rome.
“ He hath left a little poem of St. Ephrem there
“ ready for the press, with his translation into
“ Arabic, Turkish, Latin, &c. He renews his
“ age, he saith, and although seventy-two is healthy
“ and vigorous, and walks as nimbly as ever.
“ One reason why he was chosen for this employ-
“ ment, may be his skill in Syriac, the holy tongue
“ of those Christians to whom he is gone. From
“ him I could not have expected a fair account of
“ your late undertaking; nor is it in the service
“ itself, but the Articles and Homilies, where such
“ people find fault: and though it was not de-
“ signed for them, they are ready to keep others
“ from esteeming it; and to raise the reputation
“ of their own doctrine, they are in interest bound
“ to decry ours.

“ I send hereby two letters from the Samaritans
“ in answer to Dr. Marshal's, though in both of
“ them

“ them there is but one passage properly answered : they are in a strange amazement, and know not what to think ; but mighty willing they are to believe they have such brethren, because they would fain be the better for them. And if ever you hope to get any of their few books, it must be upon some such consideration, wherein, as care should be taken not to abuse them, so neither to cheat yourselves.”

The history of this correspondence between Dr. Marshal and the Samaritans of Sichem, and of what gave rise to it, not being in every one's hand, I shall here briefly lay the whole matter before the reader out of Dr. Huntington's epistles to the famous Job Ludolphus, author of the *Æthiopic history*. Whilst the former of these was chaplain to the English factory at Aleppo, he took Galilee and Samaria in his way to Jerusalem. At Sichem, where, and at Gaza, the small remains of the Samaritans are found, he visited them in order to get information, and, if possible, some books from them. The Samaritans asked the Doctor if there were any Hebrews in his country, not meaning Jews, as he afterwards perceived, whom they hate, but Samaritans, to whom only they allow the name of Israelites and Hebrews : the doctor, supposing they asked about Jews, innocently answered in the affirmative ; and, at the same time, read some sentences out of their sacred books, and

written in their own character. Hereupon they cried out with transports of joy, these are truly Israelites, and our dearest brethren. The Doctor took pains to undeceive them, affirming that the persons to whom his answer related were unquestionably Jews; but they hugged their mistake, and would by no means be set right. After this, the Doctor told them, that they would do well to send a book of their law, with an account of their religion, times of prayer, sacrifices, high priests, feasts, fasts, and all their books, from which it would certainly appear whether they were of the same faith or not. Accordingly they sent a copy of their law, and such letters as he described, which were transmitted to Dr. Marshal, Rector of Lincoln College in Oxford, and answered by him; and to this they again replied, the correspondence continuing many years, and not ending, but with the death of that very learned person. See *Huntingtoni Epist.* Lond. Edit. à Th. Smith, S. T. P. An. 1704, p. 55, 56.

Henningus Witte, who, more than ten years before, had seen and conversed with Dr. Pocock in England, wrote to him, May 24, 1676, on the following occasion, from Riga in Livonia, his own country: he had for some time been engaged in a design of writing encomiums on all the most famous writers of that age, in each part of literature, and had already published some Decads, containing

ing Memoirs of Divines, Civilians, and Physicians. He was now collecting Panegyrics on the most illustrious Philologers, Historians, Orators, and Philosophers; but wanted Memoirs of the chief Englishmen, that, in the present century, have cultivated these Sciences, having no relation of this sort in his possession, except of Mr. Cambden: he begs, therefore, that our author would, by the bearer, transmit to him, whatever he had to communicate in this way.

This year also began a correspondence between Dr. Pocock and Dr. Dudley Loftus, of Dublin, a clergyman of a noble family in the kingdom of Ireland, and famous for his skill in the Oriental languages: he had been assisting to Dr. Walton, in the Polyglott Bible, having translated the Æthiopic New Testament into Latin, and was useful to Dr. Castel, in his Heptaglott Lexicon, as is owned by each of them in the Prefaces to their several works. It is somewhat wonderful, that this correspondence had not commenced sooner, considering the nearness of these learned persons, and the alliance of their respective studies: nor had it, perhaps, begun so soon, but for the accident of a Chaldee priest, who desired Dr. Loftus's letter to our author, signifying his good behaviour in Ireland, and the success of his journey, to which place Dr. Pocock, among others, had given him commendatory letters. Having
this

this opportunity, he desires the Professor to inform him, what Oriental writers say concerning Dionysius, the compiler of a Catena upon the Bible, from Oriental interpreters; and whether any of this Dionysius's works be extant in Oxford. Dr. Loftus had already published a Translation of this Catena, upon the Gospel of St. Mark, into English, and intended an edition of him upon the four Gospels, which was all he had of him. There are also some other learned and curious quæries in this letter, too long to be transcribed here.

Much about this time also, I conceive, there was a literary commerce between Dr. Pocock, and Christian Noldius, of Copenhagen, author of the *Concordantiæ Particularum Hebræo-Chaldaicarum*, printed in the year 1679: such a thing is spoken of by that learned person, in his *Vindiciæ*, wherein, upon all occasions, he makes very honourable mention of our author.

Towards the end of this year, or rather early in the year following, viz. 1677, was published Dr. Pocock's Commentary on the Prophecy of Micah: what induced him to write on this, and afterwards on three more of the lesser Prophets, rather than on others, is not easy to determine: the general opinion is, that it was pursuant to a scheme of Dr. Fell, then Dean of Christ Church, and afterwards Bishop of Oxford, who, intending

to oblige the world with a Commentary on the entire Bible, or, at least, of the Old Testament, made by the learned hands of that University, had divided the task among a set number of them, and that the Books of Micah, Malachi, Hosea, and Joel, fell to the share of our Professor. I should be the more ready to give into this account, because it comes confirmed by his eldest son; and yet it seems strange, allowing this to be true, that, in his Dedication of his Commentary on Hosea to Bishop Fell, he should particularly mention the encouragement he had from him, to put that work to the press, and not take the least notice, that either this, or the two preceding Commentaries, owed their first conception to him. All that Dr. Pocock himself has let us into, in his Preface to his first Commentary, that on Micah, is, that his chief endeavour in those Annotations, was to settle the genuine and literal meaning of the text, i. e. of the Hebrew original: he had observed, that interpreters often rendered this very differently from what we read in our English Bibles, and that in them also we have various readings, or rather renderings in the margin. He further acquaints the reader, what methods he used to come at this literal meaning: and translations being a principal help, he is hence led to speak of them, especially such as are less generally known, viz. the Syriac and Arabic. But, because it
would

would be in vain to look after the literal meaning of the Hebrew Text, so long as it was presumed to be corrupt (a prejudice that then increased much through the writings of Capellus and others, against the antiquity of vowel points in the Hebrew Bible) Dr. Pocock labours to shew, first, the improbability of such a surmise, and how unlikely it was, that the Jews should have corrupted their own Scriptures, either before or after the time of Christ: as to the argument for this supposed corruption, arising from the difference there is at present between the Seventy translation made from the Hebrew some centuries before the coming of Christ, and the Hebrew copies now extant, he shows, that it will prove nothing, till it shall appear, 1st, That the copy, used by the Seventy, was truer, than any preserved among the Jews, and derived from them to us. 2dly, That the Seventy Interpreters always followed the letter of their Hebrew copy, never venturing to give us their sense of it in different words, or had not some notions of the words, which are not now so usually known. 3dly, That the Version of those Interpreters has been transmitted to us pure, as they made it, and free from alteration or mixture: but none of these things, he thinks, has been, or can be sufficiently proved. In a word, as the English Version of the Bible, at present used, generally follows the letter of the Hebrew text,

which was the main object of our author's inquiry, so it became but one labour to give us the literal meaning of the original, and to defend our authorized translation; which last he somewhere declares to have been the main end of these commentaries*.

Besides this, he had, probably, a design to shew the usefulness of Rabbinical learning towards understanding the Old Testament; and particularly to give the learned world such a taste of Rabbi Tanchum, as might induce them to encourage the publication of him, which the Professor had much at heart, though he could never effect it.

But the predominant view of this great and good man, in commenting on the Prophets, was to rescue many noble predictions, concerning Christ and the times of the Gospel, from that artful confusion into which they had been brought by the Jewish Doctors, who seldom leave the letter of Scripture, but when it serves the cause of Christianity: in all such cases, grammar is no longer with them the rule of interpretation, but the tradition of their forefathers, set up at first out of mere opposition to the Christian religion, is their sole guide. To encounter, therefore, with these, scarce any one was so well qualified, as

* His words are: to adjust that of our last deservedly approved translation with the original, I look on as my main business. Comm. on Hos. chap. v. ver. 2. p. 218.

Dr. Pocock, who had all their Oriental learning, and knew their writers better than themselves did. Here then was a glorious field for one of his attainments to display himself in. And was there nothing else to recommend his Commentaries, the vast service done therein to the argument for Christianity from prophecy, will give them immortality.

In the end of his Preface to the Commentary on Micah, our author informs us, that the thing first proposed was, to have given the meaning of the text in brief marginal notes, but this was laid aside, lest the method should be deemed too magisterial: and, indeed, nothing has contributed to render Dr. Pocock's Commentaries less perfect, than his insuperable modesty, which sometimes hindered him, in very material points, from giving his judgment upon differing expositions. This, he apprehended, would be objected to his performance; but at the same time declares, he dared not do otherwise. The generality of readers, finding this now and then to be the case, have taken up an opinion, that Dr. Pocock was generally, if not universally, thus indeterminate: but how much they have wronged him herein, will be shewn hereafter, when we come to form a judgment of his Commentaries at large.

This same year also Dr. Pocock published his Commentary on Malachi, which, proceeding on the

the same principles, and being directed to the same ends with that on Micah, requires not a distinct consideration. Something, however, must be said concerning the Appendix to this second Commentary, which seems to have been a Latin Sermon, or rather a part of one preached before the University of Oxford, upon the Messiah of the Jews, whom they call Ben Joseph, of the Tribe of Ephraim: an invention of theirs, long after our Saviour's days, to answer such predictions in the Old Testament, as will not agree with him, whom they call Messiah Ben David. In this discourse, our Professor shews the novelty and absurdity of this notion of a two-fold Messiah, and that Maimonides, one of their most learned Rabbins, seems to have been ashamed of it, never once mentioning the name of Ben Joseph when he expounds the Prophecies concerning Messiah, but adapting them either to David, or the Messiah, who was to spring from him.

It was some allay to Dr. Pocock's satisfaction, in having finished the above-mentioned Commentaries, that he had an account of the death of two friends: one, and the principal of them, was the learned Dr. Thomas Greaves, brother to our author's dear friend, Mr. John Greaves, and often mentioned in this history; the other, Mr. Francis Vernon, of Christ Church, between whom and Dr. Pocock many letters passed, whilst the former re-

sided

sided at Paris. This unhappy gentleman afterwards travelling into Persia, just before he entered Spahan, was hurt in a rencounter, upon a very trifling occasion, and died of his wounds in that city, two days after. Intelligence of this came in a letter from Mr. Huntington, dated at Aleppo, June 1, 1677.

The same learned and pious gentleman writes again to our author, July the 4th of the following year, thanking him for the present of his Commentaries on Micah and Malachi. He adds, that he got the Samaritan Chronological History from them with much ado, and hoped likewise for a comment on their law; of which affair he had wrote at large to Dr. Marshal. He concludes with an account of the dreadful havoc made at that time in the Levant by the plague; at Smyrna there died 400 in a day, and some places were said to be depopulated by it.

Henry William Ludolph, nephew to the famous Job Ludolph, author of the *Æthiopic History*, then upon his return from England to his uncle in Germany, desires, by letter, to carry what commands Dr. Pocock had for that country. Mr. Boyle had told him of the correspondence they had at Oxford with the Samaritans, at Sichem: of which he desires to carry some account to his uncle; and therefore prays an answer

swer to the following queries ; Whether there was an answer sent from Oxford ? Of what contents ? Who managed the correspondence ? In what language ? By what means it was conveyed, and if there came since a second letter from the Samaritans ? To all these he received satisfactory answers, which encouraged the uncle afterwards to address letters to the same Sichemites, by a Portuguese Jew, that lived in their neighbourhood, to which he received answers, which he printed in the year 1688, with a Latin translation and notes, adding thereto a Latin version of the letters from the same people to Oxford. Soon after the arrival of the younger Ludolph at Franckfort, his uncle wrote to Dr. Pocock a letter of thanks, for the favours he had done his nephew, during his late residence in England : and taking this opportunity, he desires some Arabic transcripts from Oxford, relating to the *Æthiopic History*, which he [Job Ludolph] was then preparing, and begs an explanation of some passages in the Doctor's *Abul-Farai*, and his notes thereupon, pertinent to the same purpose. And lest this letter should have miscarried, he sent another about a month after, repeating the principal matters contained in the former, and adding thereto, one more request, viz. to have an Arabic manuscript in the Bodleian Library, mentioned by Mr. Selden, in his *Uxor Hebraica*,

Hebraica, transcribed and transmitted to him, for which, as well as the other Arabic extracts, he would thankfully pay the transcriber.

About this time, Dr. Narcissus Marsh, first Fellow of Exeter College, and afterwards Principal of Alban Hall in Oxford, and an intimate friend of our author's, was preferred to be Provost of the College of Dublin, the same who became Bishop of Leighlin and Fernz, and afterwards successively Archbishop of Cashiels, Dublin, and Armagh. He was himself eminently learned, and a great encourager of learning in others: after his settlement at Dublin College, he wrote to Dr. Pocock, who either wanted leisure to write, or else a good opportunity to send his answer, till February in the year 1679-80, at which time, he expressed his great want of Dr. Marsh's good converse and company. As to literary news, Dr. Pocock writes to his friend in the following manner: "I look not abroad among the new
" books; I have not so much as seen Vossius's
" Tract of his Sybils, and such others as are with
" it; but I am told, that he speaks therein things
" that are derogatory to Rabbinical learning (but
" that matters not much, as for other things) and
" particularly (which is *magis dolendum*) to bring
" disrespect and contempt on the Hebrew Bible;
" and all authoritative, without good proof or
" reason: and I hear, that by some at coffee
" meetings,

“ meetings, it is cried up. It may be suspected,
“ that the intention is to bring it into doubt, whe-
“ ther we have any such thing, as a true Bible at
“ all, which we may confide in, as God’s word.
“ It is, I see, by some wished, that the verity of
“ the original text might be vindicated from such
“ sceptical arguments, by some of learning and
“ vigour, such as yourself. However, I doubt
“ not, but that, by God’s Providence, as the He-
“ brew text hath hitherto stood firm, so it will
“ still stand on its own bottom to wear out all as-
“ saults against it, and be, what it always was,
“ received as the undoubted word of God, when
“ all the arguments and objections against it are
“ vanished into smoke.”

I have been the larger in this transcript for reasons, which will appear hereafter.

The same letter gives us reason to believe, that Dr. Pocock had no sooner published his Commentaries on Micah and Malachi, but he turned his thoughts upon that of Hosea, in which, at this time, he appears to have made a considerable progress. “ If you ask,” adds he, “ what I am
“ doing, I am now in the press with the conclu-
“ sion of the fifth chapter of Hosea; and, per-
“ haps, the beginning of the sixth must be joined
“ with it, to make up the entire N n in the second
“ alphabet; so that what is already done, is
“ longer than those other Commentaries of Micah
and

“ and Malachi together, and, perhaps, is too long.
“ I must be forced for a while to make a pause,
“ and hope, if God give life and leave, to go
“ over the other chapters in a shorter way.” But
the Doctor found himself in the end mistaken:
for the remaining chapters take up as much room,
in proportion, as the five first did.

To this letter, Dr. Marsh wrote an answer,
dated April 17, 1680; in which he complains
of the want of new books, occasioned by the
ignorance and obstinacy of the Dublin booksel-
lers. As to Dr. Pocock's complaints against
Isaac Vossius, and his abettors, “ I am very
“ much grieved,” replies Dr. Marsh, “ at what
“ you say concerning some mens design to inva-
“ lidate the authority of the Hebrew text, and
“ thereby of all the Old Testament. And cer-
“ tainly, it would not be hard to make them sen-
“ sible of their error (if not ignorance therein)
“ and retract: but such a work will never be
“ undertaken by any man of ordinary modesty,
“ whilst you live, if you do it not yourself: and
“ certainly, were it not for the other work,
“ wherein you are engaged, you would find it a
“ hard matter to resist all the importunity that
“ would be made use of to that purpose.” After
this, he proposes a Critical Exposition of his own
upon James v. 12. desiring our Author's opinion
about it: he also puts a querie to him, what might
be

be the ground of the Rabbins (Ben Gerson especially) supposing Phinehas to be Elias.

On the 29th of this same month, Dr. Marsh writes again to our Professor, chiefly on the same subject, but more largely than in the former: and as I trust the reader will not be displeased to have the sedate thoughts of so great a man, on a subject of great importance, I will lay the whole of it here before him.

“ I find, Dr. Vossius’s last, as well as former
“ books, have not done much good (I wish they
“ have not done the contrary) here: we have not
“ many that can judge of the original; but I hope
“ to breed up good store that way, since we have
“ an Hebrew Professor’s place lately settled on
“ the College, to which Lecture I make all the
“ Bachelors of Arts attend, and be examined
“ thrice every week, and they are likewise to be
“ publicly examined in Hebrew, before they can
“ take their degree of Master in Arts, which I
“ sometimes do myself. I say, I think, we have
“ not many in the whole kingdom, that can judge
“ of the original Hebrew; and therefore, what-
“ soever Dr. Vossius says, because his name is
“ Vossius, *ipse dixit*, is enough to make it be-
“ lieved; which seems to me the more insuffer-
“ able, because they cannot, or else will not make
“ any distinction between Gerard and Isaac Vos-
“ sius, nor consider which way a man’s talent lies,
“ and

“ and whether he deals in a subject which he can
“ master, or in one that masters him : if they would
“ do but thus much, I believe, *ipse dixit*, would
“ quickly stand for nothing, and that Isaac would
“ not long pride himself with the plumes, where-
“ with Gerard’s fame has adorned him. Sir, I
“ make the same wishes and prayers with you,
“ and have the self-same hope, that God will
“ raise up some able man to vindicate (I may
“ say) his own cause : but I must add, that all
“ mens eyes are fixed upon you ; and I dare say,
“ none will have the confidence to think of putting
“ pen to paper on such a design, whilst you live.”

To both these letters, the Professor made answer, the first of the following September, having then just returned to Oxford, after an absence of some weeks, at his son-in-law Emes’s, in Surrey. To Dr. Marsh’s Rabbinical Queries he replies very particularly ; but as to his Exposition of James v. 12, he only says, that it seems very ingenious, but that he dare not interpose his judgment concerning it. He greatly approves, both in this and his next letter, of Dr. Marsh’s designs for promoting religion and learning in Ireland ; but takes not the least notice in either, of his intimation, that the world expected from him an answer to Vossius de Sibyllis, unless he intended, as a tacit excuse from that service, what he says of the slow progress he made in
commenting

commenting on Hosea, owing to what he calls the laziness of his age, and other inabilities.

On the 24th of May, 1681, Mr. Huntington, from Aleppo, acquaints Dr. Pocock, that he had been in Egypt, where he had in vain searched after Rabbi Tanchum's pieces. Abu-Walid's dictionary he had met with, under his own hand, as was pretended, which was transcribing; as also a book of the Karaim Jews, which he hoped to receive from Cairo. It should seem, that our Professor, in his last letter to Mr. Huntington, had given an account to him of Vossius de Sibyllis; concerning which, in the conclusion of the letter before us, he answers thus:

“ I have not seen Vossius de Sibyllis; but to
“ decry the Hebrew text has long been his de-
“ sign and practice: and it is a great while since
“ Hulsius and Horne have taken notice of it;
“ but I am no judge of the controversy. Whilst
“ men speak and fight too not for truth, but vic-
“ tory, we may well expect heterodox opinions
“ and seditious actions.”

After what has been said of Dr. Pocock's and his friends indignation against the abovementioned piece of Isaac Vossius, and the expectation of mankind, that the Professor, being the first man in the world for knowledge in these matters, would appear an advocate for the Hebrew Text, against the confident assaults of that writer, it
may

may seem wonderful, that he neither undertook the service, nor excused himself to his friends, who modestly incited him thereto, but at the same time earnestly wished to see him engaged in the controversy: but for his conduct in both these respects, many reasons may be assigned. As to his not entering avowedly into this dispute, his natural aversion to polemic writing, had there been no other hindrance, would alone account for it: and when to this we add his great age, (being then not more than three years short of eighty) it will hardly be deemed a wonder, that he, who in his youth and vigour had always avoided controversy, should not chuse to begin such troublesome work in his old age. His close attention to the Commentary on Hosea might be urged, as a third impediment to an engagement of this kind: he had then but half finished that design, and his time of life admonished him to avoid every interruption thereto. What he had hitherto done in it cost him three or four years, and the usual course of nature forbid him to hope for more than so many to come: common prudence, therefore, would restrain a man, under all these circumstances, from digressing into new employment. Besides this, I am of opinion, that if none of these reasons had stood in Dr. Pocock's way, there were discouragements arising from the person, he must have opposed, and the nature of the cause he was to defend,

defend, which would have deterred him from being directly concerned therein. Isaac Vossius, though very learned in his way, was a man of strong passions, and not over-patient of contradiction. Could, therefore, Dr. Pocock have prevailed on himself to debate publicly a point of great importance, both to religion and learning, with a cool and candid adversary, he knew himself too well to enter the lists, on any occasion, against one of a different disposition. Besides, the warmth and honesty of his grateful mind would at any time have made him loth to put on the unfriendly appearance of a declared adversary to the son of his old and infinitely esteemed patron, Gerard Vossius; for whose sake he preserved a great regard to his son Isaac, though greatly disapproving many of his sentiments: insomuch, that when Dr. Pocock's eldest son visited Leyden, he had his father's express commands to wait on Dr. Vossius there, as we have it under his own hand, in a letter to Mr. Smith. Lastly, the controversy itself, through the prejudices and passions of men, on both sides, became of so delicate a nature, that it was difficult even for a man of judgment and temper to enter into it, without displeasing all parties. On the one hand, the men of Vossius's sentiments could be satisfied with nothing short of giving up the Hebrew text, as corrupt, and setting up the Septuagint Translation as the
only

only pure Canon of the Old Testament Scripture ; which, it appears, Dr. Pocock could by no means approve of, having declared against it, as an hypothesis, that would destroy the certainty of the Jewish Scriptures. On the other hand, the partisans for the Hebrew Verity were not to be satisfied with a defence of the Hebrew Text, in a reasonable sort, as to all its essentials : to please them, even the accents in the Masoretick Text must be insisted on, as of Divine appointment, and coeval with the text itself ; whilst the Greek of the LXX was to have no mercy nor quarter, but to be deemed a translation originally bad, and, by frequent transcribing, become so corrupted, as to be of no certainty nor use. But our Author was not disposed to give into either of these points ; he rightly judged it, therefore, most expedient not directly to engage in a dispute, wherein, after infinite disquiet to himself, he found no way to please either side ; and yet, as we shall find anon, he took a course to apprize the world of his sentiments in the main parts of this controversy, and to convince Vossius and his adherents, if they were not hardened against all conviction, that the Hebrew Text was fairly defensible, and not at so great a distance from their favourite Greek translation, as they were wont to imagine. In order thereto, in his Commentaries on Hosea and Joel, he entered more largely and more frequently

into the discussion of the seeming differences between the Hebrew Text and the Septuagint Translation, than he had done in his two former Commentaries, reconciling them, without prejudice done to either. Happy had it been for the truth, if others, who opposed the extravagancies of Vossius, had observed the same decorum and judgment with our Author; if, like him, they had defended the Masoretick Text, without giving up the LXX Version: particularly Father Simon*, who, whether from secret scepticism, or a design of reducing us to a necessity of admitting the authority of his Church, as the basis of revealed religion, made free with all the originals of the Bible in their turn, the authorized Latin Version not excepted, and opposed the translation of the Seventy, without defending the Hebrew Text from any other, save wilful corruption. Among others, who have given our Professor his just praises, for conciliating the Hebrew and the Septuagint, in his *Porta Mosis* and his Commentaries, I must have leave to make particular mention of the very learned Dr. Lee, in his admirable *Prolegomena* to that tome of Dr. Grabe's Septuagint, which contains the Historical Books, chapter the first. There, proceeding upon the moderate sentiments of Bishop Walton, Bishop Pearson, and Dr. Po-

* In the *Critical History of the Old Testament*.

cock, he has laid down rules, by the due observance of which, all controversies between the zealots for Hebrew verity, on the one hand, and the Septuagint Version on the other, may be happily extinguished, and those sacred treasures may be rendered each beneficial to the other, and to the cause of Christianity in general.

In July this year, 1681, Dr. Pocock, in a letter to Dr. Marsh, acknowledges the receipt of his Letter and Book of Logic, then published by him, continuing to complain of the slow progress of his Commentary on Hosea, and of its prolixity, neither of which, as things stood with him, would admit of a remedy.

In October following, Andreas Arnoldus, a German, then in London, writes to our Professor a particular account of a work printed at Vienna, the year before, by Francis a Mesgnien Meninski, Knight of the Holy Sepulchre at Jerusalem, Counsellor, and first Interpreter to his Imperial Majesty: it was partly a Lexicon of the Turkish, Arabic, and Persic Languages, and partly Grammars to all those tongues.

The next year Mr. Huntington returned from Aleppo, and gave Dr. Pocock the good news of his safe arrival at Paris, in a letter dated thence, June the 27th, where he had the pleasure to meet two old friends, Sir Richard Graham, then created Lord Preston, and Ambassador at the

French Court from the King of England, and Mr. Wigan, his Lordship's Chaplain, a very good, as well as a very learned man. He recounts, with a truly Christian concern, the persecution then begun against the Protestants of that country, and adds, that he foresaw some untoward resolutions would be taken about them, from an agreement made among the Bishops, to summon all the Ministers in their several Dioceses, and exact an account of them, for their refusing the Catholic assemblies; though by several edicts they have been exempted from all episcopal visitations and jurisdiction.

In this same month Dr. George Hooper, formerly mentioned, wrote to the Professor on the following occasion: he had formed some learned and curious conjectures concerning the blessing of the Patriarchs, in the 49th chapter of Genesis; wherein chiefly, by the help of the Arabic tongue, he discovered the blessing bestowed on each Patriarch, to be couched in his name; desirous he was to have Dr. Pocock's judgment on his performance, which, according to his usual modesty, he himself held in small esteem: nor did he prevail on himself to have it published, till a little before his death, which happened in the year 1727, forty-five years after the date of this letter; then he put it into the hands of the reverend and learned Mr. Hunt, now the worthy Professor of
Arabic

Arabic in the University of Oxford, who, according to the Bishop's directions, printed it with a Preface and Notes, collected out of the Arabic Manuscripts in the Bodleian Library. The whole impression consisted but of 100 copies, designed chiefly for friends, and the expence of it was defrayed by Mrs. Prowse, the Bishop's daughter. I shall only add, that, in this letter, Dr. Hooper owns the Professor's favour to him, whilst he was learning the Arabic tongue, and modestly takes shame to himself, for not having made a suitable proficiency therein: a particular, which strengthens the probability of my former conjecture, that this was the anonymous young man whom Bishop Morley recommended to Dr. Pocock's direction, in the study of the Oriental languages.

Dr. Loftus, of Ireland, wrote to our Professor, April 19, 1683, acquainting him, that he had lately met with a panegyric oration upon Abul-Pharaji (whose History of the Dynasties Dr. Pocock had published twenty years before) written by Dioscorus, Bishop of Gacarto, and a contemporary of his, which clears him from the imputation of apostacy; that in this panegyric was recited a catalogue of Abul-Pharaji's works, which he sends inclosed. He adds, that he was now translating this panegyric, with an intent to publish it.

In

In the month following, Mr. Strype (since well known to the world, by having written the Lives of the four first Protestant Archbishops, and the Annals of the twelve first years of Queen Elizabeth's reign) acquaints Dr. Pocock by letter, with the design of reprinting Dr. Lightfoot's English Works in one volume, in folio; and that they waited only for some manuscript pieces and letters of his, which were to be joined therewith, beseeching him, if any such were in his hands, to communicate them to him.

About this time Dr. Huntington, through the recommendation of Bishop Fell to the Duke of Ormond, was preferred to the Provostship of Dublin College, which was become vacant by Dr. Marsh's promotion to the See of Leighlin and Ferns: and from thence, on the 29th of May, in the next year, he answered a letter of Dr. Pocock's, dated the 13th of the foregoing February. He informs his old and dear friend, that P. Agathangelo, his correspondent at Bassora, had purchased for him, the two Books of the Sabians or Mendæans; one of which, according to the fabulous tradition of that country, was given by God to Adam; the other, to John the son of Zechariah; that there was a third paid for, but not yet received, which was given to the Angels 33,000 years before the creation of Adam. "But," adds Dr. Huntington, "to what purpose am I
" at

“ at all this expence, if none of you will make
“ out the language? Therefore, pray, Doctor,
“ think of it once again; for I will send Dr.
“ Piques’s papers to you once more, because I
“ know not a likelier Œdipus to unriddle this
“ Sphinx.” This Dr. Piques was a learned Sor-
bonist, who, the year before, had wrote a long
letter to Dr. Huntington upon the subject of the
Sabian or Mendæan language, and his conjectures
about it*.

January

* In two of F. Agathangelo’s Letters to Dr. Huntington, we have the following account of these Sabians or Mendæans: ‘That they unjustly assume to themselves the name of Christian, deserving rather to be esteemed a tribe of uncircumcised Jews: that if ever the equivocal denomination of Christian belonged to them, on the account of some Christian Symbols and Observances, they are now degenerated from all appearance of Christianity. Their principal books are three: the first they call Sahaf Adam, which our first Father Adam, according to them, received immediately from God; the second, Sahaf Hieahie, i. e. the son of Zechariah, which he received of God; the third they call Divan, which exceeds the others much in bulk, but is equally esteemed by the sect. They are jealous of these books getting into other hands, and, though extremely covetous, are hardly prevailed on to have them transcribed, or to part with them for money, unless driven thereto by the most pressing want. They have no written Grammar, and their Presbyters teach the knowledge of these books by word of mouth only: their idiom differs not much from the Hebrew and the Syriac.

January the 3d, of this same year, Dr. John Moore, then Chaplain to Lord Chancellor Nottingham, and afterwards successively Bishop of Norwich and Ely, desired, by letter, of Dr. Pocock, the resolution of a question (which, he says, he must hope for from him, or from nobody), viz. Whether there be more evidence, than the affirmation of the Arabian in Dr. Wallis's Arithmetic, by Dr. Pocock translated, that the Egyptian Œba, which is believed to be the Ephā, was the sixth part of the Egyptian Ardob, which was the cube of their cubit?

Dr. Loftus, of Dublin, in September, 1685, having compared the variations of Dr. Huntingdon's Syriac Abul Pharaji from Dr. Pocock's Arabic, gave him some particulars of them, in a letter, and at the same time acquaints him, that he had lately met with that Arabic writer's Ecclesiastical History, which he had translated, and put to the press in Dublin.

This year also was made public Dr. Pocock's large and laborious commentary on the Prophecy of Hosea, which he dedicated to his old friend Bishop Fell, being, as he tells him in the Epistle Dedicatory, first committed to the press by his Syriac. The remains of this Sect are found at or near Basora, a populous and trading port, at the mouth of the Euphrates, in the Persian Gulph. See Huntingdon's Ep. p. 82, 83, &c.

Lordship's

Lordship's encouragement. He prefixed likewise a Preface to this Commentary, the chief design whereof was to account for and excuse the extraordinary length of it: certain it is, that no one thing contributed so much to swell the work, as the defence therein made, for the purity of the Hebrew text, against the objections raised from the disagreement of the Greek or Septuagint, the vulgar Latin, and the Chaldee Paraphrase, therewith. He had in the former Commentaries, as well as in this on Hosea, left no particular passage unexplained; he had taken in every help for literal exposition from Jewish and Christian Commentators and Grammarians; he had quoted translations, as well ancient as modern; but he had not therein so frequently, and with such set purpose, considered the differences between the Chaldee, the vulgar Latin, and more especially between the Septuagint and the Hebrew text. The late repeated attempts of Isaac Vossius to depreciate, or rather to decry that venerable original, as well as those of Capellus, now made it necessary to be large and special in guarding the Masoretick Text from the charge of various readings, which those learned men were ready and glad to suggest, upon every seeming difference between it and the ancient Translations and Paraphrases. Some may think our Author went too far, in supposing, that the Hebrew text was al-

6 ways

ways, and in every particular, read as it is at present; but if he erred in this, he certainly erred on the right side, it being safer to suppose the original Hebrew utterly uncorrupt, than to call its purity in question so oft as Capellus and Vossius did. Besides, the obstinacy and unreasonableness of gainsayers often drive even wise and good men into too great lengths of opposition, and the ill use that is made of just concessions, when we have to do with contentious adversaries, makes it seem advisable to forbear them, and to put the proof of some things upon them, which we should never dispute with more candid and better-minded opponents. To this we may add, that the knowledge of Biblical Hebrew being that part of literature, in which Dr. Pocock chiefly excelled, and in which he most delighted, it is the less to be wondered at, if he was prejudiced in favour of it, especially, considering likewise, that Hebrew verity was the prevailing opinion of the times in which he was educated, and was then thought by most Protestants, essential to the interests of the Reformation. But after all, perhaps he needs no apology in this respect. The great success of his attempts to reconcile the Hebrew and the Septuagint Version, without recourse to the supposition of various readings in the original text, manifest in the Notes on the Porta Moss, and his Commentaries, especially the two last,

last, would make one hope, that no seeming difference between those venerable books would have been too hard for him and his conciliatory scheme, had he been at leisure to pursue it through the whole Old Testament.

It has been matter of great pleasure to me, and, I doubt not, to others also, to observe, that Dr. Pocock's zeal for the purity of the present Hebrew Text, even when most stirred by the intemperate opposition of Isaac Vossius, never provoked him to depreciate the Septuagint, to which that learned man showed so violent a partiality. He well knew the regard that was on many accounts due to that famous Version: its great antiquity, and the nearness of its authors to the times when Hebrew was a living language, should, at least, screen it from hasty and contemptuous censure. But above all, the use made of it in the Scriptures of the New Testament, and the first ages of the Church, ought to make every learned Christian treat it with decency, if not with reverence. Had it been originally so vicious a translation, as some writers, even in cool blood, have delighted to call it, how came it to pass, that the Apostles and Evangelists so often argue for the connection of the Gospel with the Old Testament, as it stands in the Septuagint Version. Jerome's salvo, that the Version of the LXX, with all its faults, was therefore used, because it was already

ready

ready in the hands of the Hellenistic Jews, though it has been a thousand times urged in disputes of this kind, is far from satisfying this important query: for St. Matthew, in his Gospel, without regard to the circumstances of the Hellenists, oft makes a Greek Translation of his own, and so, doubtless, would all the other sacred penmen have done, if the Greek of the LXX had been so corrupt as some pretend. How easy had it been, when the gift of tongues was so common in the Church, for one or more inspired persons to have drawn up a new Version for the use of such as did not understand the original language of the Old Testament, which was the case of the generality of Christians, both in the Apostolical and succeeding ages, and not to have left an important part of the Scripture Canon to them in so bad a condition, as the Greek of the LXX is by some represented to be. They had little to fear from the fondness of the Hellenist Jews, for their accustomed Version, it being absurd to suppose, that the same authority which reconciled them to the abrogation of the law, would be insufficient to recommend a new Version of it. In a word, the seeming differences between the Hebrew Text and the Translation we are speaking of, are scarce wider any where, than in some passages cited thence in the New Testament: which should incline us to be sparing of our censures, on account

count of such variations, and to think the LXX, at least in general, a sound and useful Version. For these and such like reasons, Dr. Pocock laboured, in his two latter Commentaries, to reconcile the Hebrew Text with that anciently-received Translation, as the most effectual means to vindicate the purity of the former, and to remove the dangerous prejudices, that too many had entertained against the latter. The principles on which he proceeded in this attempt, were of incontestible truth in themselves, and applied by him with great learning and judgment; and they were chiefly these three: First, That the present LXX Translation is in many places corrupted: 2dly, That the Authors of that Version did not always design it to be literal: 3dly, That they often followed such acceptations of Hebrew words as are now no longer known, and are irretrievable, without the help of the Arabic and Syriac tongues, between which and the Hebrew there is a manifest affinity. Happy would it have been for the Christian and learned world, if Dr. Pocock had been at leisure to execute this conciliatory scheme on the other parts of the Old Testament. Scarce any one ever was, or perhaps ever will be, so completely qualified for the work as he was: but whosoever shall undertake, and in good measure succeed therein, will deserve the thanks and blessings of all sober and intelligent men.

But

But to return from this long digression : no sooner was our Author's Commentary on Hosea seen by his friends, but he received their most ample thanks and encomiums. Two Letters more especially, from Ireland, were filled with commendations of the performance; the first came from Dr. Huntingdon, who, after acquainting Dr. Pocock, that he had received his learned Commentary on Hosea, and delivered presents of the same to the Bishop of Ferns and Leighlin, and Dr. Loftus, writes thus : " Each man speaks for
" himself, but none of us so much as it deserves;
" no, not the Doctor himself, [Dr. Loftus] though
" he should employ all his tongues (and I think
" they talk of twenty) in its commendation." In a Postscript to his Letter, Dr. Huntingdon writes thus : " I hear nothing of your son's Arabic His-
" tory, which you once told me he had put into
" the press, with his Version of the same. If it
" be confined there, let me know what will bring
" it forth into the open air, and you shall have
" the money, as soon as you let me know the
" sum." This performance of Mr. Edward Pocock, our Author's eldest son, was unfinished at the press, when his father died ; and was withdrawn thence by him, some little time after, upon a disgust at his being disappointed of succeeding his father in the Hebrew Professorship : the copy, as much of it as was then printed, and the Manuscript

manuscript History, is now in the hands of Mr. Pocock's son, the present Rector of Minall, in Wiltshire. Dr. Loftus in fuller terms expresses his gratitude for the present of what he calls Dr. Pocock's most learned and elaborate Commentary on the difficult Prophecy of Hosea; he adds as follows: "Never did criticism more triumph in
" its grandeur and utility, than in your Expo-
" sition of that Prophecy, which you handle in
" so accurate a manner, as to avoid the pro-
" verbial censure on vulgar commentators, who,
" when they come to an hard place, skip it over,
" or by too largely handling the text, become te-
" dious: whereas you, omitting nothing that is
" requisite, nor enlarging upon any thing so as
" to be burdensome, are not to be taxed with ei-
" ther of the extremes: for there seems to be no-
" thing in that Prophecy which you do not give
" very good account of, nor is there any thing in
" the account you give of it, but what is excel-
" lently profitable, and no way tedious; for after
" your examination of all various opinions touch-
" ing each part of that Prophecy, you conclude
" with your own, in a perfect certainty, or in the
" greatest probability, seldom omitting a recital
" of the opinions of other great authors, or your
" judgment of them, to the plenary satisfaction
" of all those who are masters in criticism." I
have transcribed thus much from Dr. Loftus, to
let

let the world see, what so great a master of languages and sacred philology thought of the Commentary of Hosea, and how little room there is for the censure, which some have passed on it, that the Author seldom gives us his own judgment, after reciting the various opinions of other expositors; whereas, I think, I may safely pronounce, that to one instance of this kind, throughout his Commentary, there are twenty of the contrary, viz. in which he either absolutely gives his own judgment, or at least manifestly inclines to one exposition or interpretation, rather than another.

In June of the following year, Mr. Samuel Thomas, from Chard, writes his thanks to Dr. Pocock for his present of the Commentary on Hosea, and at the same time proposes a new translation of Jer. xxiii. 6, the famous passage on which the notion of imputed righteousness, is chiefly founded by those; who espouse it: instead of his name shall be called the Lord our Righteousness, Mr. Thomas would have it rendered, And this is the name, which the Lord shall call him, our Righteousness: for which change he there also gives his reason.

From this time forward, Dr. Pocock's correspondence grew more contracted, which was owing to several causes; one and the principal was, that writing became exceeding troublesome to him, through a palsy in his hand, which drinking of
coffee,

coffee, to which he had used himself ever since his residence in the East, first brought upon him, and which increased, as he advanced more in years : this made his friends sparing in their letters, because they knew his civility was such, as would not suffer him to be behind hand with his learned correspondents, whatever pain or trouble it cost him to answer their queries. Another cause was, the troubles which soon followed in Ireland, the hurry of the revolution at home, with the war that broke out abroad in consequence of it; all which brought on an interruption of correspondence between Dr. Pocock and his friends in Ireland, and in foreign parts. Some letters however passed, between the present time, and that of our author's death, the most considerable of which are as follows.

In the year 1687, Dr. Pocock wrote to his old friend the Provost of Dublin, Dr. Huntington, and from this letter it appears, that he had begun his comment on Joel, and that he then enjoyed a good measure of health.

In the following January, 1687-8, Dr. Whitby, then engaged in the Popish controversy, consulted the Professor upon the priests and judges spoken of in Deuteronomy, chap. xvii. who were to determine hard controversies, and to whose judgment the people were to stand under pain of

death, putting several questions to him thereupon; all which were learnedly answered by our author.

In April the same year, John Betts, of Lime-street in London, desired of Dr. Pocock the solution of a difficulty from Avenzor, as he is cited by Shenkius, in his *Collections de Febribus*.

From this time to the 14th of October, 1690, we see no traces of that correspondence, which had now for 60 years been held between our author and his learned friends, both at home and abroad; and the last we have of this sort was one of the date above-mentioned, from Dr. Dudley Loftus, of Dublin. In this letter, that learned and noble person, on occasion of Sixtus Senensis's saying in his *Bibliotheca*, that the whole last chapter of St. Mark was an addition to the Gospel, shows how the Armenian copy concluded that Gospel, which took in the last chapter to the end of the 8th verse, and he affirms, that by the best search he could make, no more of that chapter was ever wanting in any copy, than from the 8th verse exclusive. He further acquaints our author, how he had spent his time, during their late troubles in Ireland, viz. in translating eight Syriac Liturgies, each of which they call Anaphora, into Latin. He adds, that he had also translated the Æthiopic Liturgy into Latin, though already translated by a Romanist, that he might shew what abominable falsities

falsities those of that religion endeavour to impose upon this ignorant world : besides these, he had translated the ancient form of prayer, used in the primitive Church, for the cure of diseases ; which, though printed at Rome, in the time of Pope Paul the Third, had not hitherto been translated. All these he intended to print shortly, with an elucidary upon them.

Much about the same time, if I conjecture right, Eusebius Renaudot entertained a design not much unlike this, which some years after he executed, of publishing a collection of all the Oriental Liturgies, as also a distinct work, *De Fide, Moribus et Institutis Orientalium Christianorum* : of this intention of his, Renaudot informed Dr. Pocock, in a letter to him without a date, but as appears from some circumstances in it, not long before his death. In this epistle the writer professes a very high esteem for our author, desires the liberty of consulting him in all the doubts, that should occur in preparing the works above-mentioned, and promises, in return for this favour, to make a public acknowledgment of it, and to preserve a perpetual memory of the obligation. It is highly probable, that death prevented Dr. Pocock from giving any assistance to Renaudot in these designs ; but I am sorry to say, that the treatment that learned person has given to the memory of our author has not been consistent with

the expressions of respect for him, with which this letter abounds. For when he came to publish his *Collection of Eastern Liturgies*, forgetting his own professions, and the duty of a gentleman, a scholar, and, above all, of a Christian, he goes out of his way, in the end of his preface, to reproach him with a mistake, which, perhaps, was the only one which could be fastened upon his writings, though Renaudot, as above-mentioned, had, without good grounds, charged him with another; but the Abbot's zeal against the Protestants got the better of his candour, and though he could treat the learned amongst them with civility in a private way, it was not, as it should seem, adviseable to observe such measures with them in the eye of the world.

The next year, 1691, Dr. Pocock published his *Commentary on the Prophecy of Joel*, to which, besides the Dedication to the then Bishop of Exeter, Sir Jonathan Trelawney, he prefixed a Preface, the chief design of which was, to give an account of the draught or scheme of the area of the Temple, and the different parts thereof, which he had procured to be engraven, and which immediately follows the Preface: it was taken from an ancient MS. of Maimonides, as old as that Rabbi's own times.

The method of this *Commentary* being the same with that on *Hosea*, I have no occasion to speak particularly

particularly to it. One thing more it may be proper to observe, that though the chief intention of our author, in these Commentaries, was to assert the purity of the Hebrew text, and the justness of our authorized English translation, yet he was not inflexibly rigid in either of these points: with respect to the former, though he seems in general unwilling to admit that, at the time when the Seventy made their Version, there were various readings in the Hebrew text, yet he sometimes allows it to be a probable, though not a necessary supposition. And I am much mistaken, if the places referred to in the notes * will not justify this assertion. As to the latter, the justness of our authorized English translation, his good opinion of it, as representing the literal sense of the original text, does not always hinder him from owning, that better renditions might have been found. The references at the bottom will direct the reader to two places †, where such concessions are to be met with; and probably there are more, which have escaped my observation.

* See Comm. on Hosea, chap. x. 12, towards the end of the verse, and on chap. xi. 7, the latter part of the notes on that verse. See also chap. xii. i, at the beginning, and chap. xii. 8, towards the conclusion of the notes upon that verse.

† Ibid. chap. xiii. 11, and again ver. 13th of the same chapter.

Whether Dr. Pocock intended a Commentary on any other of the lesser Prophets, I cannot learn ; but if he did, death prevented him, which happened on the 10th of September in this year. A gradual decrease of strength and bodily vigour, for some time before, were sure indications of a dissolution ; but his parts continued sound, and his memory but little impaired, to the very last. His only distemper was great old age, which hindered him not, even the night before he died, from praying with his family, as his custom had always been, in the excellent forms of our Church.

Thus died this most pious, learned, and venerable man, when he wanted but two months of completing the 87th year of his age, after having been for many years confessedly the first person in Europe for Eastern learning, and not less remarkable for humanity and modesty, than for profoundness of erudition. How it came to pass, that merit so great and so conspicuous met with no higher rewards, has already in part been accounted for. Dr. Pocock was a stranger to those arts, by which the ambitious wind themselves into the affections of princes and ministers of state, choosing no other way to be known to the world, but by being useful and exemplary in his profession ; and it is seldom found, that merit and modesty are forced out of their retirements into dignities and distinction. Indeed, the preferments he died possessed of,

of, either fell to him by course of seniority, or were procured for him, without his seeking, by the interest of friends ; nor was he otherwise instrumental in his own advancement, than by deserving it.

As to Dr. Pocock's person, he was of a middle stature, or rather tall and slender ; his hair was inclining to black, so were his eyes ; he was of a fresh complexion, had a lively and cheerful look, a sound and healthy constitution.

In his ordinary conversation, he was free, open, and affable, retaining, even to the last, the briskness and facetiousness of youth : he was extremely civil to all, who applied for directions in the study of those languages wherein he excelled, and his courteous reception of foreigners, who in great numbers resorted to him, spread the fame of his humanity, as well as learning, throughout Europe. His temper was naturally modest, humble, and sincere, abhorrent of every thing that had the appearance of hypocrisy and falsehood ; but without the least mixture of sourness or morosity, being very observant of all common duties of civility, such as returning visits, answering letters, and the like.

As for his intellectual abilities and acquirements, he was of a quick apprehension, great memory, and unwearied industry ; his skill in the sciences, if we may believe his contemporaries, was not inconsiderable,

considerable, but his knowledge of languages was vastly extensive, and in many of them was more accurate than any could boast of, who lived before, in, or since his time. He was profoundly skilled in the Hebrew, Arabic and Syriac tongues, was well acquainted with the Persic, Samaritan, Æthiopic, Coptic, and Turkish; besides which, he understood Italian, and something of Spanish. In Greek and Latin his friends say he was critically conversant, and his writings and letters bear testimony to his abilities in both. His style, in English, was clear and expressive, but was never cultivated, even from his youth; whereas, in Latin he wrote not only with propriety and perspicuity, but also with a good degree of elegance: the reason of which difference probably was, that he read but few English books in his youth, and wrote nothing in that language for the public, till he was far advanced in years.

But the most meritorious part of this great man's character is still behind, that which concerns his moral and religious endowments; and surely he was one of the most uniform and steady exemplars of Christian perfection, that has blessed these latter ages.

All his words and actions carried in them a deep and unfeigned sense of religion and true piety; God was the beginning and the end of his studies and undertakings; to his glory they were devoted,

voted, and professedly finished by his help, as appears by expressions, sometimes in Arabic and Hebrew, and at other times in English, which we find not only in his printed works, but also in his note-books, and writings of any account.

In the public duties of religion he was very punctual; all the time he resided at Christ Church, which was more than thirty years, he was seldom absent from Cathedral Prayers, oft frequenting them, when he was not thought well enough to go abroad upon any other occasion.

In his pastoral capacity, so long as he resided constantly at Childry, he shewed the greatest diligence and faithfulness, preaching twice every Lord's Day, and catechizing likewise, when the length of days would permit him. Nor was he less exact in discharging the private duties of his function, such as visiting sick and ancient people, and the like; and during that part of his life in which his attendance upon his Professorships and Canonical Residence called him to Oxford for the greatest part of the year, he took a most conscientious care to supply his absence by an able Curate, of whom he strictly required the same laborious course of duty, and for his encouragement, allowed him fifty pounds per annum, besides surplice fees, all which amounted to more than a fourth part of the then value of that rectory.

As a member and a minister of the Church of
England,

England, though with all due charity to those, who, on the score of conscience, dissented from her, he steadily conformed to her appointments, highly revered and approved every part of her constitution. In subscribing to her articles his hand and his heart went together, being an enemy to all prevarication, however coloured or palliated by subtle distinctions. He seemed from his youth to have imbibed, among other eminent Divines of those times, an opinion of the illegality of usury, or at least to have entertained scruples about its lawfulness; but this appeared rather from his constant practice of lending money freely, than from any open avowal of his sentiments in that point: his friends could never get from him his reasons against usury, and the cause of his reservedness was, that the thing being allowed by our laws, and not disapproved by the Church, he would disturb neither by his private opinion. How many uncharitable disputes would be prevented, if every Christian was endued with this laudable moderation! But so long as it is fashionable to have no concern for the peace of the Church, nor reverence for authority, controversies about religion will increase till, without some gracious interposition of Providence, they eat out the vitals of it.

It would be endless to enumerate all the virtues of this excellent man, or to be particular
about

about the constancy and frequency of his devotion, with his family, and in his closet; his strict manner of observing public fasts, his undissembled grief at hearing God's name profaned, or the Lord's Day unhallowed, or the recital of any gross immorality: but above all, his charity under each branch of it, giving and forgiving, was so exemplary, that a more special mention must be made of it.

The largeness of a family was, in his judgment, no excuse for scanty alms-giving: but besides the poor, whom he daily relieved at his door, he gave to others quarterly allowances. His charitable disposition was so notorious, and brought such numbers of necessitous objects to him, that Dean Fell, himself a most munificent person, used complainingly to tell Dr. Pocock, that he drew all the poor of Oxford into the college.

A noble instance of his readiness to forgive injuries was his behaviour to those parishioners of his, who in the Usurpation had laboured to have him ejected and starved; for he treated them with his accustomed humanity, did their families particular kindnesses, and to keep them as much concealed as possible from the knowledge and resentment of his friends, would never mention any thing of the trouble they had given him; but on the other hand, industriously secreted the papers of their depositions against him, as long as he lived:

lived : scarce any of his friends or children having seen them before his death.

In a word, such was the uniformity of his moral and religious character, that his friends generally esteemed him to be as much above the common level for goodness, as he was for learning.

“ Should I begin,” says Dr. Marsh*, (some time ago Primate of Ireland) “ to speak any
“ thing of the rare endowments of this admirable
“ man (Dr. Pocock) with whom I had the honour
“ to be very intimately acquainted for many
“ years, I should not be able to end his character
“ under a volume : his rare learning appears in
“ his writings ; his exemplary piety, meekness,
“ self-denial and candour, were visible to all that
“ conversed with him ; his patience and resignation to God’s will were discernable to all, who
“ visited him in the time of his long and painful
“ sickness ; and his profound humility was well
“ known and admired by all his acquaintance.”

But of all the encomiums bestowed on our author, after his death, none was so full, as that which was drawn up by the celebrated Mr. Locke, in a letter to Mr. Smith of Dartmouth, dated July 23, 1703, † who was then collecting mate-

* In a letter written by him at the desire of a friend, for Mr. Smith’s use, and dated from Dublin, May 5, 1702.

† This letter, (the original of which is now in my hands) or a copy of it, was communicated to Mr. Curll, the books-
rials,

rials for writing the History of Dr. Pocock's Life. And with some extracts from thence I shall conclude his character.

“ So extraordinary an example in so degenerate
“ an age, deserves, for the rarity, and I was go-
“ ing to say, for the incredibility of it, the attes-
“ tation of all that knew him, and considered his
“ worth. The Christian world is a witness of his
“ great learning, that the works he published
“ would not suffer to be concealed, nor could his
“ devotion and piety be hid, and be unobserved
“ in a College, where his constant and regular
“ assisting at the Cathedral service, never inter-
“ rupted by sharpness of weather, and scarce re-
“ strained by downright want of health, shewed
“ the temper and disposition of his mind : but
“ his other virtues and excellent qualities had so
“ strong and close a covering of modesty and un-
“ affected humility, that, though they shone the
“ brighter to those who had the opportunities to
“ be more intimately acquainted with him, and
“ eyes to discern and distinguish solidity from
“ shew, and esteem virtue that sought not repu-
“ tation, yet they were the less taken notice of,
“ and talked of by the generality of those to
“ whom he was not wholly unknown ; not that

seller, who printed it among other letters of Mr. Locke's, in the year 1714.

“ he

“ he was at all close and reserved, but, on the
“ contrary, the readiest to communicate to any
“ one that consulted him. Indeed he was not
“ forward to talk, nor ever would be the leading
“ man in the discourse, though it were on a sub-
“ ject that he understood better than any of the
“ company, and would often content himself to
“ sit still and hear others debate in matters which
“ he himself was more a master of. * He had
“ often the silence of a learner where he had the
“ knowledge of a master, and that not with a de-
“ sign, as is often, that the ignorance any one
“ betrayed might give him the opportunity to
“ display his own knowledge with the more lustre
“ and advantage, to their shame, or censure them
“ when they were gone ; but these arts of triumph
“ and ostentation, frequently practised by men of
“ skill and ability, were utterly unknown to him :
“ it was very seldom that he contradicted any one,
“ or if it were necessary at any time to inform any
“ one better, who was in a mistake, it was in so
“ soft and gentle a manner, that it had nothing of

* Much to the same purpose is Primate Marsh's Obser-
vation, which he makes an instance of Dr. Pocock's pro-
found humility ; “ Though his learning,” says he, “ and
“ judgment were very great, yet, whenever any difficult
“ point in matters of learning happened to arise in discourse,
“ he would, to my wonder, constantly ask him he conversed
“ with, what his opinion was of that matter before he would
“ give his own. This I found by long experience.

“ the

“ the air of dispute or correction, and seemed to
“ have little of opposition in it. I never heard
“ him say any thing that put any one that was
“ present the least out of countenance, nor ever
“ censure, or so much as speak diminishingly of
“ any one that was absent. He was a man of no
“ irregular appetites:—— Though he was a
“ man of the greatest temperance in himself, and
“ the farthest from ostentation and vanity in his
“ way of living, yet he was of a liberal mind,
“ and given to hospitality; which, considering the
“ smallness of his preferments, and the numerous
“ family of children he had to provide for, might
“ be thought to have out-done those who made
“ more noise and shew. His name, which was
“ in great esteem beyond sea, and that deserv-
“ edly, drew on him visits from all foreigners of
“ learning who came to Oxford to see that Uni-
“ versity: they never failed to be highly satisfied
“ with his great knowledge and civility, which was
“ not always without expence. Though, at the
“ Restoration of King Charles —— his merits
“ were so overlooked or forgotten, that he was
“ barely restored to what was his before, without
“ receiving any new preferment then, or at any
“ time after, yet I never heard him take any the
“ least notice of it, or make any the least com-
“ plaint in a case that would have sorely grated
“ on some mens’ patience, and have filled their
“ mouths

“ mouths with murmuring, and their lives with
“ discontent: but he was always unaffectedly
“ chearful; no marks of any thing that lay heavy
“ at his heart, for being neglected, ever broke
“ from him; he was so far from having any dis-
“ pleasure lie concealed there, that whenever
“ any expressions of dissatisfaction for what they
“ thought hard usage, broke from others in his
“ presence, he always diverted the discourse;
“ and if it were any body with whom he might
“ take that liberty, he silenced it with visible
“ marks of dislike.

“ Though he was not a forward, much less an
“ assuming talker, yet he was the farthest in the
“ world from sullen or morose; he would talk
“ very freely and very well of all parts of learn-
“ ing, besides that wherein he was known to ex-
“ cel: but this was not all; he could discourse
“ very well of other things. He was not unac-
“ quainted with the world, though he made no
“ shew of it. His backwardness to meddle in
“ other people's matters, or to enter into debates,
“ where names and persons were brought upon
“ the stage, and judgments and censures were
“ hardly avoided, concealed his abilities in mat-
“ ters of business and conduct from most people.
“ But yet I can truly say, that I knew not any
“ one in that University whom I would more
“ willingly consult in any affair that required
“ consi-

“ consideration, nor whose opinion I thought better worth the hearing than his, if he could be drawn to enter into it, and give his advice.

“ Though in company he never used himself, nor willingly heard from others, any personal reflections on other men, though set off with a sharpness that usually tickles, and by most men is mistaken for the best, if not the only seasoning of pleasant conversation, yet he would often bear his part in innocent mirth, and by some apposite and diverting story continue and heighten the good humour.

“ I do not remember, that in all my conversation with him, I ever saw him once angry, or to be so far provoked as to change colour or countenance, or tone of voice; displeasing accidents and actions would sometimes occur, there is no help for that; but nothing of that kind moved him, that I saw, to any passionate words, much less to chiding or clamour. His life appeared to me one constant calm. To conclude, I can say of him what few men can say of any friend of theirs, nor I of any other of my acquaintance, that I do not remember I ever saw in him any one action that I did, or could in my own mind blame, or thought amiss in him.”

I shall only subjoin, at the desire of some judicious friends, the famed Ode of Mr. Edmund Smith, of Christ Church, made immediately upon our author's death.

Dum cæde tellus luxuriat ducum,
Meum, Pococki, barbiton exigis,
Manesque musam fastuosam
Sollicitant pretiosiores.
Alter virentum proruat agmina
Sonora Thracum, donaque Phillidî
Agat puellas, heu decoris
Virginibus nimis invidenti.
Te nuda virtus, te fidei pius
Ardor serendæ, sanctaque veritas
Per saxa, per pontum, per hostes
Præcipitant Asiæ misertum:
Cohors catenis, quâ pia stridulis
Gemunt onusti, vel sude trans sinum
Luctantur actâ, pendulive
Sanguineis trepidant in uncis.
Sentis, ut edunt sibila, ut ardui
Micant dracones, tigris ut horridus
Intorquet ungues, ejulatque
In madido crocodilus antro.
Vides lacunæ sulphure lividos
Ardere fluctus, quâ stetit impiæ
Moles Gomorrhæ, mox procellâ
Hausta rubrâ, pluviisque flammis:
Quod ista tellus si similes tibi
Si forte denos nutrierat viros,
Adhuc stetisset, nec vibrato
Dextra Dei tonuisset igne.

Quin

Quin nunc requiris tecta virentia
Nini ferocis, nunc Babel arduum,
Immane opus, crescentibusque
Vertice sideribus propinquum,
Nequicquam: amici disparibus sonis
Eludit aures nescius artifex,
Linguasque miratur recentes
In patriis peregrinus oris.
Vestitur hinc tot sermo coloribus,
Quot tu, Pococki, dissimilis tui
Orator effers, quot vicissim
Te memores celebrare gaudent.
Hi non tacebunt quo Syriam senex
Percurrit æstu raptus, ut arcibus
Jam non superbis et verendis
Indoluit Solymæ ruinis.
Quis corda pulsans tunc pavor hauserat!
Dolor quis arsit non sine gaudio,
Cum busta Christi provolutis
Ambiguis lachrymis rigaret!
Sacratus arbos multa Pocockio,
Locosque monstrans inquiet accola,
Hæc quercus Hoseam supinum,
Hæc Britonem recreavit ornus.
Hic audierunt gens venerabilem
Ebrea Mosen, inde Pocockium
Non ore non annis minorem,
Atque suam didicere linguam.
Ac sicut albens perpetuâ nive
Simul favillas et cineres sinu

Eructat ardenti et pruinis
Contiguas rotat Ætna flammæ;
Sic te trementem, te nive candidum
Mens intus urget, mens agit ignea
Sequi reluctantem Joelem
Per tonitru, aeriasque nubes.
Annon pavescis, dum tuba pallidum
Ciet Sionem, dum tremulum polo
Caligat astrum, atque incubanti
Terra nigrans tegitur sub umbra?
Quod agmen! heu quæ turma sequacibus
Tremenda flammis! quis strepitantium
Flictus rotarum est! O Pococki
Egregie, O animose vatis
Interpres abstrusi, O simili fere
Correpte flamma, te, quot imagine
Crucis notantur, te, subacto
Christicolæ gravis Ottomannus
Gemens requirit, te Babylonii
Narrant poetæ, te pharetris Arabs
Plorat revulsis, et fragosos
Jam gravior ferit horror agros.
Quà gesta nondum cognita Cæsaris,
Quà nec Maronis scripta, Pocockius
Ploratur ingens, et dolenda
Nestoreæ brevis senectæ.

THE
LIFE
OF
DR. ZACHARY PEARCE,
LATE LORD BISHOP OF ROCHESTER.

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**T**HE curiosity of mankind seems naturally to require that a posthumous work should be accompanied with an account of its Author : because he that leaves behind him what is worthy to be published, must be supposed to have lived with a character worthy to be known. It has been therefore considered by the Editor of the following Commentary, &c. as an important part of his duty, to communicate some memorial of the learned Prelate, by whose friendship they were intrusted to his care.

Dr. Zachary Pearce, late Lord Bishop of Rochester, was born the 8th of September, 1690, in the parish of St. Giles, in High Holborn, where his father followed the business of a distiller,



tiller, with great success; and, having at about the age of forty, acquired a competent fortune, he purchased an estate at Little Ealing, in the county of Middlesex, to which he retired, and which he enjoyed to his eighty-fifth year.

The family, as far as it has been traced, was eminent for longevity, so that our author entered the world with an hereditary claim to length of days, which it is evident he did not defeat by negligence, intemperance, or vice.

The first part of his literary education he received in a private school at Great Ealing, from whence, having, undoubtedly, attained a considerable proficiency in the learned languages, he was, on the 12th of February, 1704, removed to Westminster School, where he was soon distinguished by his merit, and elected one of the forty King's scholars. He seems, in the latter part of his life, to have recollected this distinction with pleasure; for, in a collection of minute memorials written by himself, not long before his death, he has inserted an epigram spoken by him in praise of Dr. Sprat, who was then Dean of Westminster.

After six years spent at Westminster, he was elected to Trinity College, in Cambridge, in the year 1710, having endured the constraint of a grammar-school to the twentieth year of his age. Why his removal was so long delayed, no other reason can be given, than that Doctor Busby used  
to



to detain those boys longest under his discipline, of whose future eminence he had most expectation; considering the fundamental knowledge which grammar-schools inculcate, as that which is least likely to be supplied by future diligence, if the student be sent deficient to the University. To this long continuance of his initiatory studies, he was perhaps indebted for the philological reputation by which he was afterwards so happily distinguished.

Of his life, from the year 1710 to 1768, he has left a short narrative written by himself in November, 1769, the seventy-ninth year of his age; in which he has related principally his public transactions, and the series of his preferments. This narrative, for whatever purpose it was left, has been thought necessary to be published, without any alteration, as being more satisfactory, at least of more authority, than any other account that could be given of him.

“ Zachary Pearce had his education in the  
“ Royal School at Westminster, from the founda-  
“ tion part of which he was in the year 1710  
“ elected to Trinity College in Cambridge, and in  
“ the year 1716, he caused his first edition of  
“ Cicero de Oratore, with notes and emendations,  
“ to be printed at the press of that University.  
“ When that work was almost finished, a friend  
“ of his, and fellow of the college, asked him,  
“ whom



“ ‘whom he designed to dedicate that edition to?’

“ His answer was, ‘that he had not the happiness to be acquainted with any of those great men, to whom such things are usually dedicated.’

“ His friend immediately replied, ‘I have the honour to be so well known to Lord Parker (the then Chief Justice of the King’s Bench), that I will undertake to ask his Lordship’s leave for your dedicating it to him, if you will give your consent for my doing so.’ Mr. Pearce returned the gentleman his thanks, and readily consented to it. His friend soon after went to London, and from thence wrote a letter to Mr. Pearce acquainting him, that Lord Parker gave leave, and the edition was soon finished with a dedication to that Lord, and a copy of the edition was sent to him from Cambridge, where Mr. Pearce was obliged to stay on account of the near approach of the time (October) for the annual election of fellows at Trinity College, for which he was then one of the candidates. This, Mr. Pearce, in a letter sent with the book to Lord Parker, assigned as a reason for his not waiting upon his Lordship in person with his present of the book. Dr. Bentley, the master of that college, went soon afterwards to Westminster; and at a visit which he made to Lord Parker, his Lordship



“ ship mentioned to the Doctor, that he was  
“ pleased with Mr. Pearce’s performance, and  
“ that he hoped he would elect Mr. Pearce to  
“ fill up one of the vacancies among the Fel-  
“ lows, which were then six in number. This  
“ the Doctor promised to do; and this circum-  
“ stance is here mentioned, chiefly with a view to  
“ something in the sequel of this account.

“ When Mr. Pearce had been elected one of  
“ the Fellows of the College, and had made an  
“ Oration in the College-hall on November 5, in  
“ that year, to which exercise he was appointed,  
“ he went up to town, and made a visit to his  
“ patron Lord Parker, who received him in a  
“ very obliging manner, invited him to dine with  
“ him the next day, at Kensington, and there put  
“ into his hands a purse which contained fifty  
“ guineas. Mr. Pearce, at times, renewed his  
“ visits to his Lordship, and was always very  
“ kindly received by him.”

In the edition of the book *De Oratore*, he has never departed from Gruter’s edition, which he considers as the current reading, but when he is supported by the authority of some manuscripts; for though he declares his opinion to be, that many passages must be amended by conjecture, he thought nothing of his own could be worthy of insertion into the text. He has endeavoured not only to rectify depravations, but to clear obscurities;



scurities ; but has written with great brevity, having, he says, no design to make a shew of his literature, though others take a different method; *Videō nonnullos editores alia, longè alia, voluisse; sed is mihi in veteribus scriptis edendis videtur rei literariæ optimè consulere, qui quàm paucissimis verbis clarè doceat, quid suus autor et senserit et scripserit.*

The regard shown by the learned to this edition appears by the frequency of its re-impression. It is however not useless to add the testimony of Olivet from a letter written in 1739, which those who are engaged in studies of the same kind will read with pleasure.

“ Zachariæ Pearcio, Regi à sacris domesticis,  
“ Josephus Olivetus, S. P. D.

“ Quæ tua sit eruditio, Pearci præstantissime,  
“ quod judicium, jam ex editionibus perspexeram, quibus Ciceronem ac Longinum, unaque  
“ tuum nomen illustrasti. Itaque in illis te merito numerabam excellentibus viris, quales ordinandis natos tuendisque literis, nulla ætas  
“ multos habuit, nostra vix paucos. Nunc verò  
“ sic ad me scripsisti, ut facile intelligam, cum in te summa sit doctrinæ laus atque copia, non  
“ minorem humanitatis esse atque urbanitatis.  
“ Quam ego sanè tandem eruditis hominibus esse  
“ arbitror apprimè propriam; imò neque eruditi  
“ nomen ei convenire, quem non librorum usus et  
“ tractatio



“ tractatio in viam induxerit bene ut de civibus,  
 “ sic de studiosis merendi. Quæ tu in libros  
 “ Ciceronis philosophicos promittis, ego verò et  
 “ gratus accipiam, et impatienter expecto, et, si  
 “ fas est, etiam atque etiam flagito: maximum  
 “ enim editionis meæ ornamentum. Rhetorica  
 “ sub prælo sudant. Philosophicorum partem  
 “ priorem tum committam typographo, cum id  
 “ accepero unde commendari potissimum pos-  
 “ sunt, id est, annotationes tuas. Pars posterior  
 “ in operarum manus veniet mense Octobri, si  
 “ modò tuis tum animadversionibus suprema  
 “ manus accesserit. Nihil enim nisi te volente,  
 “ uti decet atque æquum est, faciam. In anno-  
 “ tatis ad rhetoricos libros, quæ mittis, unum  
 “ atquæ alterum est, de quo æqui, opinor, bonique  
 “ consules, si admoneam. — — — — —  
 “ Orat. cap. xxiv. *aut translatum, aut factum*  
 “ *aliunde ut mutato*] Lambinus edidit: *Sumptum*  
 “ *aliunde, ut mutuum.*  
 “ Ibid. *aut factum ab ipso, aut novum*] Lamb.  
 “ edidit: *ut novum.* Hæ lectiones à Lambino  
 “ probatæ, atque in contextum admissæ; ut prox-  
 “ imè ad eas accedunt emendationes quas pro-  
 “ ponis, vide annon cum tuis animadversis Lam-  
 “ biniana quoque commemorari deceat. Fieri  
 “ sanè videmus, ut quod criticus quispiam scrip-  
 “ serit, alteri nascatur non ab altero acceptum,  
 “ et cum eadem dicant ambo, nemo alteri de-  
 “ beat.



“ beat. Velut quod emendandum vidisti in  
 “ libro *de optimo genere Orat.* et palmaris sanè  
 “ emendatio est, Muretus jam Romæ cogita-  
 “ verat, et hic Lutetiæ Fredericus Morelius.  
 “ Sed quid in marginem sui Ciceronis conjecisset  
 “ Romæ Muretus, potuit nescire Morelius Lu-  
 “ tetiæ: et quod hic publicarat, mirum non in-  
 “ notuisse Petro Fabro, qui emendationem ean-  
 “ dem, uti domi sibi natam, suo in Lucillum  
 “ commentario inseruit. Sed hæc levia sunt, de  
 “ quibus in meâ editione nec verbum: neque  
 “ enim cuiquam molestus, sed bonis esse utilis  
 “ studeo.”

January, 1739.

In the first years of his residence in Cambridge,  
 he sometimes amused himself with lighter compo-  
 sitions. The diurnal papers of that time af-  
 forded to men, at once ambitious and timorous,  
 very tempting opportunities of trying their power  
 of writing without hazard of reputation. A  
 letter to the Spectator or Guardian stole upon the  
 public with great advantage, being certain to be  
 read, and if it deserved praise certain to be  
 praised; at least it was secure of candid perusal  
 and impartial criticism, by which the writer might  
 be pleased without envy or corrected without  
 shame.

Mr. Pearce did not omit to make the experi-  
 ment.



ment. He wrote in the eighth volume of the Spectator, No. 572, a Humorous Essay upon Quacks, and No. 633, a Serious Dissertation on the Eloquence of the Pulpit, of which the hint is taken from a fragment of Longinus, where Paul of Tarsus is numbered among the great masters of oratory. In the ludicrous paper the Editor confesses that he has made additions and retrenchments, but the other is printed as it came to his hand without variation. A year before (1713) he had sent a letter to the Guardian signed Ned Mum, which gives a sprightly and fanciful account of a silent club. In two of these little pieces there is humour and gaiety, which might perhaps have been much advanced by cultivation, had not they been thrown aside in pursuit of more important truths, and application to higher studies.

“ In the year 1717, Mr. Pearce was ordained  
 “ a Deacon by Dr. Fleetwood, the Bishop of  
 “ Ely, and in 1718 was ordained a Priest by the  
 “ same Bishop; he having always had in his in-  
 “ tention to devote himself to that holy profession,  
 “ which he delayed to do till he was twenty-  
 “ seven years of age; and, as he thought, taken  
 “ time enough to prepare himself, and attain to  
 “ so much knowledge of that sacred office, as  
 “ should be sufficient to answer all the good pur-  
 “ poses for which it is designed.

“ On the 12th of May, in 1718, the Lord  
 “ Chief



“ Chief Justice Parker was appointed Lord High  
“ Chancellor of Great Britain; and Mr. Pearce  
“ having been the next morning informed, that  
“ the Great Seal had been the day before deli-  
“ vered to his Lordship by King George the  
“ First, and that a great number of the nobility  
“ and gentry were then at his chambers in Ser-  
“ jeant’s Inn, in Fleet-street, congratulating him  
“ upon the occasion, he went thither, and his  
“ name being carried to him, in an inner room,  
“ where his Lordship received the company one  
“ after another, his Secretary came soon out to  
“ Mr. Pearce, and said, that his Lordship de-  
“ sired him to stay till all the company was gone,  
“ and that then he would see him. He did so,  
“ and being brought to the Lord Chancellor, he,  
“ among other things, said, that ‘ he should now  
“ want a chaplain to live with him in his house ;  
“ and he asked Mr. Pearce, if it would suit with  
“ his convenience to live with him in that ca-  
“ pacity.’ With this Mr. Pearce very readily,  
“ and with thanks, complied ; and, as soon as his  
“ Lordship had provided himself with a proper  
“ house, he went into his family as his chaplain,  
“ and there continued three years.”

In December, 1719, Mr. Pearce was instituted  
into the Rectory of Stapleford Abbots, in Essex.

“ In 1720, the Rectory of St. Bartholomew,  
“ behind the Royal Exchange, becoming vacant  
“ by



“ by the death of Doctor Adams, the Provost of  
“ King’s College Cambridge, of the yearly value  
“ of 400l. the Lord Chancellor, in whose gift it  
“ was, presented him to that living, which was  
“ then supposed to be the most valuable of any  
“ in the city of London. And when Mr. Pearce  
“ made his acknowledgement of thanks to the  
“ Lord Chancellor for this favour, his Lordship  
“ said, ‘ you are not to thank me so much as  
“ Doctor Bentley for this benefice.’ ‘ How is  
“ that, my Lord,’ said Mr. Pearce? ‘ Why,’  
“ added his Lordship, ‘ when I asked Doctor  
“ Bentley to make you a Fellow of Trinity Col-  
“ lege, he consented so to do, but on this condi-  
“ tion, that I would promise to unmake you again  
“ as soon as it lay in my power, and now he, by  
“ having performed his promise, has bound me  
“ to give you this living.’

“ He was inducted into the Rectory of St.  
“ Bartholomew, March 10, 1719-20.

“ In the same year, the Ministers of State  
“ dining one day with the Lord Chancellor, Mr.  
“ Pearce being called in to say grace to them be-  
“ fore they sat down to dinner, the Duke of New-  
“ castle, then Lord Chamberlain, and one of the  
“ company, was pleased to take notice of Mr.  
“ Pearce, as he had known him at Westminster  
“ School, and at Cambridge, in which places they  
“ had both been educated together, and after he



“ was withdrawn, the Duke expressed to the Lord  
“ Chancellor a favourable opinion of him. Upon  
“ which the Lord Chancellor said, ‘ then, Lord  
“ Chamberlain, I hope, that, as you think so well  
“ of him, you will make him one of his Majesty’s  
“ chaplains, when there is a vacancy.’ ‘ Yes,  
“ my Lord,’ replied he, ‘ I will do so, when I have  
“ an opportunity,’ and accordingly Mr. Pearce  
“ received soon this the said Chamberlain’s war-  
“ rant for that honour.”

In the year 1722, the plague at Marseilles filled Europe with terror. A fast was appointed for the deprecation of divine vengeance, which was observed throughout the kingdom with particular seriousness and devotion. We escaped the dreadful visitation, and when the day of Thanksgiving for the deliverance was set apart in the year following, Mr. Pearce preached before the Lord Mayor and Aldermen of London, and afterwards published the sermon.

In February 1721-22, he married Mrs. Mary Adams, the daughter of Mr. Benjamin Adams, an eminent distiller in Holborn, with a considerable fortune. It is always pleasing to be told, that men who deserve well of the public, are happy in domestic life. He lived with her fifty-two years in the highest degree of connubial happiness. The fiftieth year of their union they celebrated as a year of jubilee; on which occasion they  
were



were complimented by a friend in the following Stanzas.

No more let calumny complain,  
That Hymen binds in cruel chain,  
And makes his subjects slaves:  
Supported by the good and wise,  
Her keenest slander he defies,  
Her utmost malice braves.

To-day—he triumphs o'er his foes,  
And to the world a pair he shews,  
Tho' long his subjects—free:  
Who happy in his bands appear,  
And joyful call the fiftieth year,  
A year of jubilee.

“ The Vicarage of St. Martin's in the Fields,  
“ Westminster, which Dr. Green the Vicar of it  
“ had held *in commendam* with the See of Nor-  
“ wich, having become vacant, September the  
“ 24th, 1723, by his being translated to the See  
“ of Ely, the Lord Chancellor, in 1723-4, pre-  
“ sented Mr. Pearce to that Vicarage, in virtue of  
“ the King's prerogative, as he had promoted the  
“ Vicar to a Bishopric, and as it was in his dis-  
“ posal as Chancellor; the Vicarage being rated  
“ at no more than 12l. a-year in the King's  
“ books, though that benefice was then 700l. per



“ annum, and so continued, till the Parish of St.  
“ George, Hanover-square was, by an Act of  
“ Parliament, taken out of it, and made a distinct  
“ parish from that of St. Martin's.

“ It should have been mentioned before that,  
“ when the benefice of St. Martin's became va-  
“ cant, his Majesty King George the First was at  
“ Hanover; the Lord Carteret, afterwards Earl  
“ of Granville, was abroad with him, as Secretary  
“ of State, and that Dr. Clagget, afterwards Bi-  
“ shop of Exeter, was likewise with him as his  
“ English chaplain. Dr. Gibson, Bishop of Lon-  
“ don, upon this occasion, wrote to Lord Carteret,  
“ recommending very strongly Doctor Clagget as  
“ a proper person to succeed Doctor Green in  
“ that benefice. The Secretary communicated  
“ the letter to his Majesty, and Dr. Clagget  
“ kissed his hand as a token of the King's in-  
“ tended favour, and came to England a month  
“ or five weeks before his Majesty, to wait upon  
“ the Chancellor, and acquaint him with his Ma-  
“ jesty's nomination of him, and to request that  
“ he might be presented to the Vicarage of St.  
“ Martin's by a royal presentation. The Chan-  
“ cellor informed him, that it was his right as  
“ Chancellor to present a Clerk to it, and that  
“ his Majesty must have been misinformed in  
“ the matter. He wrote likewise on this sub-  
“ ject to Lord Carteret, informing him how the  
“ right



“ right of presenting to the Vicarage stood ; that  
“ it was his right, and that he had promised it  
“ to Mr. Pearce, one of his Majesty’s chaplains,  
“ who had formerly been his own chaplain, had  
“ lived in his family, and whose merit and beha-  
“ viour was therefore well known to him. To  
“ this letter an answer was given by Lord Car-  
“ teret, and the Lord Chancellor shewed both of  
“ them to Mr. Pearce ; but the answer was made  
“ in such an ambiguous or unmeaning a manner,  
“ that Lord Macclesfield determined to let the  
“ matter rest till his Majesty returned from Ha-  
“ nover to England ; and then in a conference  
“ which Lord Macclesfield had with him, the  
“ King was satisfied with the justice of his claim,  
“ gave up the point, and permitted Lord Maccles-  
“ field to present Mr. Pearce to the benefice, as  
“ above-mentioned.

“ N.B. He was inducted into the Vicarage of  
“ St. Martin’s, January the 10th, 1723-24.

“ Soon after Mr. Pearce was in possession of  
“ the Vicarage, the Lord Chancellor told him  
“ that he thought it proper for him to take a de-  
“ gree of Doctor in Divinity, as he was now the  
“ Vicar of a Parish which was large and eminent,  
“ and which was honoured with the residence of  
“ the Royal Family in it, at St. James’s House.  
“ Mr. Pearce replied, that ‘ he would willingly  
“ do it ; but that by the rules of the University,  
“ no



“ no such degree was given, except to those who  
“ had been admitted nineteen years, and that he  
“ was only of fourteen years standing.’ Upon  
“ this the Lord Chancellor said, that ‘ he would  
“ try to get a royal mandate for the University’s  
“ conferring that degree upon him.’ To which  
“ Mr. Pearce, with many expressions of grati-  
“ tude, replied that ‘ there was no doubt, but that  
“ the University would obey his Majesty’s com-  
“ mand ; but that it was always a disagreeable  
“ thing to that body to receive such mandates,  
“ though they obeyed them.’ Then said Lord  
“ Chancellor, ‘ the Archbishop of Canterbury,  
“ Doctor Wake, has the power of conferring a  
“ Doctor’s degree in Divinity, and I will ask him  
“ to bestow that favour on you.’ I thanked his  
“ Lordship, and he spoke to the Archbishop some  
“ few days after, who readily consented to it, and  
“ the degree was conferred accordingly, June 1st,  
1724.”

In 1724, he dedicated to the Earl of Macclesfield his edition of Longinus on the Sublime, with a new Latin Version, and notes. Longinus, whose name had been long known only to men of abstruse erudition, till he was introduced by his translator Boileau, among the witty and the elegant, had now for about half a century enjoyed great popularity, quoted by every poet and every critic, and deciding upon faults and beauties of style with authority contested only by Huetius  
and



and Le Clerc. But it was the opinion of Doctor Pearce, that something was wanting, which general admiration had not yet supplied.

The work was originally published by Robertellus and Manutius, who each used his own manuscripts without knowledge of the other's undertaking. The texts of the two editions did not always agree, and to which the preference was due had not been decided. It had been four times translated into Latin; one of the three former Versions, that of Gabriel de Petra was considered as the best, and had accordingly been adopted by Tanaquillus Faber, and, I think, by our Langbaine in their editions. After Boileau's translation it was again turned into Latin by Tollius, but with such paraphrastical luxuriance as seemed intended rather to display his own copiousness of diction than to explain the original. Doctor Pearce undertook to adjust the readings, and, what was of far greater difficulty, to write a new Latin Version, which should approach as near as is possible to the Greek, without violating its own purity. To play round the text of an author, and to recede and approach as convenience may dictate, is no very arduous work, but to attend it without deviation, and measure step with step, requires at once vigour and caution. By what method he proceeded in this work may be known from his preface and his notes. Some of his first thoughts



thoughts were retracted in the subsequent editions; but Dr. Pearce has generally pleased the public, though he found it difficult to please himself.

“ At the latter end of 1724, the Commissioners  
“ for rebuilding St. Martin’s Church found, that  
“ by the inaccurate estimate of the expences of  
“ it, made by the architect, Mr. Gibbs, a consi-  
“ derable sum of money was wanted to finish the  
“ inside and the outside of that noble building,  
“ according to the plan which had been approved  
“ by the Commissioners. Two and twenty thou-  
“ sand pounds had, by virtue of an Act of Parlia-  
“ ment, been already raised upon the Parishioners  
“ (the tenant rated at three-pence in the pound,  
“ and the landlord at one shilling), and it was  
“ judged, that ten thousand pounds more were  
“ necessarily wanted for the finishing of the  
“ whole; but for raising this sum another Act of  
“ Parliament was to be procured, and it was the  
“ more difficult to get such a second Act, as the  
“ upper part of the Parish, where the greatest  
“ number of the Members of both Houses of  
“ Parliament then lived, was by an Act, which  
“ had then passed, to be separated from the  
“ Parish of St. Martin’s, and to be a distinct  
“ Parish of itself in a very short time. It was  
“ necessary therefore for some of the Commis-  
“ sioners, among whom was Doctor Pearce, to  
“ wait



“ wait upon such of the Members of the House  
“ of Commons especially, as had large property  
“ in that district, and were of most weight in the  
“ House, to lay before them the state of the case,  
“ and to induce them, by such reasons as they  
“ had to offer, to consent and assist the Commis-  
“ sioners in obtaining a second Act, to enable  
“ them to raise 10,000l. more, after the same  
“ manner as the former 22,000l. had been raised.

“ For this purpose, after they had obtained the  
“ consent of Sir Robert Walpole, then esteemed  
“ the first Minister of State, they waited upon  
“ Mr. Pulteney, as one who had a large property  
“ there, and who, if he could be brought to give  
“ his consent, could be more assistant than most  
“ other men to give success to what was re-  
“ quested.

“ They waited upon him accordingly, Doctor  
“ Pearce being in company with them, and  
“ Mr. Pulteney having, at three different confe-  
“ rences, been convinced of the necessity of their  
“ requests, engaged such a number of his friends  
“ in the House of Commons, that, concurring  
“ with the Ministerial influence, a Bill was  
“ brought into the House, and an Act for that  
“ end, soon afterwards received the Royal sanc-  
“ tion.

“ Mr. Pulteney, at the last of those confe-  
“ rences,



“ rences, took notice of Doctor Pearce as having  
“ been educated at Westminster School, where he  
“ himself had likewise been educated, and for  
“ which he always retained a great affection; he  
“ invited him to come, on a day named, to dine  
“ with him; and from that day not only an ac-  
“ quaintance began, but a friendship between  
“ tween them, which lasted and improved for  
“ very near forty years, and till the death of that  
“ truly great man, who sat then in the House of  
“ Lords as Earl of Bath.”

When the Church of St. Martin's was built, Dr. Pearce preached a Sermon at the consecration, which he afterwards printed, and accompanied with an Essay on the Origin and Progress of Temples, traced from the rude stones which were first used for altars, to the noble structure of Solomon, which he considers as the first temple completely covered.

In this Dissertation he declares his conviction of the genuineness of the relation attributed to Sanchoniatho, and clears the difficulties that embarrass his opinion, by solutions drawn from the Newtonian Chronology, of which only an abstract had been then published. Yet he does not think Sanchoniatho of much authority, but imputes his inaccuracy and barrenness to misinformation and want of materials, and regards his book as one of  
the



the venerable reliques of rude antiquity, and the work of one who had missed the truth rather than concealed it.

His observation on that building, which is called the Temple of Dagon, removes part of the difficulty which presents itself in the narration of the manner in which Sampson destroyed it.

“ In the year 1725, the Lord Chancellor, then  
“ Earl of Macclesfield, resigned the Great Seal to  
“ his Majesty, King George the First; which re-  
“ signation was soon followed with an impeach-  
“ of his Lordship by the House of Commons,  
“ sent up to the Lords. The ground of this,  
“ upon the best information which Dr. Pearce  
“ could get, and which he believes to have been  
“ the true one, was as follows :

“ In the unhappy year 1720, commonly called  
“ the South Sea year, the money of the suitors in  
“ Chancery was, by ancient custom, ordered by  
“ the Lord Chancellor to be paid into the hands  
“ of the Master in Chancery, whose turn it was  
“ to be in the court, when an order was made by  
“ the Lord Chancellor to deposit any sum of  
“ money for the security of the suitors. This  
“ custom is now altered, a better and more se-  
“ cure manner of lodging the money being now  
“ established ; but the former custom then pre-  
“ vailed, and one of the Masters in Chancery,  
“ Mr. Dormer, having in 1720 trafficked with  
“ the



“ the suitor’s money in ’Change-Alley, and dying  
“ soon after, it was found out, that he was defi-  
“ cient in his accounts of the suitors money to  
“ near the value of 60,000l. This raised a  
“ mighty commotion among the suitors, and all  
“ who were any way interested in the Court of  
“ Chancery, either as suitors or as pleaders and  
“ practitioners there ; some of the last sort having  
“ personal resentments against that Lord from  
“ motives which were unworthy (as it might have  
“ been expected) of operating so far to the pre-  
“ judice, as they did, of a Chancellor generally  
“ well esteemed for his great abilities and inte-  
“ grity in that important office. But operate  
“ thus they did, as he found by fatal experience ;  
“ for when the fire was once kindled, there wanted  
“ not those who contributed their assistance to  
“ raise it up to a flame. The late King George  
“ the Second was then Prince of Wales, and had  
“ lived separately from his father, as he had been  
“ ordered to do ; and the education of his chil-  
“ dren, had been detained from him, upon an  
“ opinion then given by ten of the twelve Judges,  
“ called together at his Majesty’s command by  
“ Lord Macclesfield then Chancellor, upon this  
“ question ; ‘ whether the education of the grand-  
“ children did belong to their grandfather, as So-  
“ vereign, or to the Prince of Wales, as father ?’  
“ This meeting of the Judges having been called  
by



“ the Chancellor, and the question having been  
“ put to them by him upon his Majesty’s order  
“ for so doing, and the answer of the Judges be-  
“ ing not pleasing to the Prince of Wales, he bore  
“ it with some resentment; and when the House  
“ of Commons took the affair of the lost suitors  
“ money into consideration, all the Members of  
“ the House of Commons, who were servants of  
“ the Prince’s court, at Leicester House, and all  
“ others of them who paid their addresses there,  
“ very readily joined in the outcry against Lord  
“ Macclesfield, and came into the impeachment.  
“ Sir Robert Walpole was at first unwilling to  
“ encourage such a precedent as the impeach-  
“ ment of a Minister of State, though he had  
“ some degree of ill-will to that Lord on former  
“ ministerial motives: however, when he found,  
“ that it could not be easily stopped, he came  
“ into the design, and as far concurred as he  
“ safely could with it, well knowing, that the  
“ King looked upon Lord Macclesfield with a  
“ gracious eye, and thought that his son, the  
“ Prince of Wales, had too much contributed to  
“ increase the flame for his being concerned in  
“ doing what was so much to his mind, and so  
“ much against his son’s.

“ Lord Macclesfield’s trial before the House of  
“ Lords is in print, and to Dr. Pearce, who was  
“ every day present at it, it appears, that the  
judgment



“ judgment of that House was a severe one. He  
“ was unanimously declared guilty, and was fined  
“ 30,000l. though he had some time before paid  
“ 10,000l. into the Court of Chancery, which  
“ was the whole sum received by him from the  
“ two last whom he had appointed to be Mas-  
“ ters there, and which two largest sums were  
“ the most clamoured against. And the House  
“ of Lords directed, that he should be confined in  
“ the Tower till that fine of 30,000l. was paid.  
“ This judgment was given upon a statute so long  
“ ago made as in the reign of Richard the Se-  
“ cond, which forbade the selling of the office of  
“ a Master in the Chancery. That statute had  
“ never been repealed, but a contrary custom  
“ had prevailed beyond the memory of man.  
“ Lord Macclesfield could have proved the fact  
“ to be so with regard to several of his more im-  
“ mediate predecessors ; but when he called upon  
“ his witnesses, who were then present, to prove  
“ the fact, Lord Townsend stood up, and ob-  
“ jected to it, saying, ‘ My Lords, I hope that you  
“ will not suffer witnesses to be produced for this  
“ purpose ; for that will only shew, that this sort  
“ of corruption is hereditary,’ using the word he-  
“ reditary, on this occasion, by a very ridiculous  
“ mistake. Lord Macclesfield was, as I said,  
“ declared to be guilty, and a fine of 30,000l.  
“ was laid upon him ; but, as he was then un-  
“ able



“ able to pay it, he borrowed it all of his son-in-  
“ law, Sir William Heathcote, mortgaging a part  
“ of his small estate of 3100l. per annum; and  
“ the money was all, by degrees, repaid to Sir  
“ William by Lord Macclesfield's son after his  
“ father's death.

“ The knowledge of two circumstances, which  
“ not many persons are informed of, may contri-  
“ bute not a little to take off much of the odium  
“ of the charge brought against the Noble Earl,  
“ and of that of the sentence given upon in the  
“ House of Lords. The one was, that before  
“ Lord King, who succeeded him as Chancellor,  
“ accepted of that high post, an additional salary  
“ of 1500l. or 2000l. a-year was annexed, it was  
“ creditably said, to the post out of the Hanaper-  
“ office, by way of recompence for the loss which  
“ would arise to the Chancellor for the time  
“ being, by that judgment of the House of Lords;  
“ though he was still allowed to dispose of the  
“ Masterships to his friends and relations, or to  
“ the recommendations of men in power, who  
“ could in another way serve his friends and re-  
“ lations.

“ The other circumstance was, that, when some  
“ Bill was brought before the Lords, it is not  
“ remembered what the Bill was, and a Lord, ob-  
“ jecting to some clause of it, or expression in it,  
“ said, ‘ that in time perhaps the Masterships in  
“ Chancery



“ Chancery might come again to be sold,’ the  
“ Lord Chancellor King acquainted the House,  
“ that it appeared on their journals, that, in  
“ King William’s reign, when a Bill for prevent-  
“ ing the Lord Lieutenants of Counties from sel-  
“ ling the office of Clerk of the Peace in those  
“ Counties, was brought from the Commons to  
“ the Lords, a motion was made by one of the  
“ Lords for a clause to be added, that the Lord  
“ Chancellor should be restrained from selling  
“ the Masterships in Chancery ; but that the  
“ Lords, after a debate, rejected the clause, and  
“ passed the Bill without it.

“ King George the First being fully sensible  
“ that the Earl’s case was hard, and that he had  
“ suffered chiefly upon his account, sent him  
“ word, that he intended to repay the 30,000l.  
“ to him out of his privy purse, as fast as he  
“ could spare the money. Sir Robert Walpole  
“ delivered this message to Lord Macclesfield,  
“ with some gracious expressions of the King in  
“ in his favour. And accordingly, within twelve  
“ months, Sir Robert paid him 1000l. by his  
“ Majesty’s order. In the next year, Sir Robert  
“ sent him word, that he had received his Ma-  
“ jesty’s farther order to pay to him 2000l. more,  
“ when his Lordship was pleased to send for it.  
“ Lord Macclesfield, thinking it not so genteel to  
“ send for it immediately, let a month or five  
“ weeks



“ weeks pass, and then his Majesty went towards  
“ Hanover, and died at Osnaburgh in his way  
“ thither, in 1727. Upon the news of his death,  
“ Lord Macclesfield’s son waited upon Sir Ro-  
“ bert by his father’s order to receive the money ;  
“ but he was then told by him, ‘ that his late  
“ Majesty and he had a running account, and  
“ that at present he could not tell on whose side  
“ the balance was, and that therefore he could  
“ not venture to pay the 2000l.’ So that the sum  
“ of 1000l. was all that Lord Macclesfield ever  
“ received from the intended bounty of his gra-  
“ cious master.

“ Lord Macclesfield lived after that till the  
“ year 1732, during all which time Dr. Pearce  
“ was so favourably received by him, that their  
“ acquaintance might be called strict friendship,  
“ and they frequently dined and supped each at  
“ the other’s house: and upon the Doctor’s com-  
“ ing to visit him one day, he found him walking  
“ in one of his rooms in great pain by a suppres-  
“ sion of urine, which had, as he said, come upon  
“ him in the night before : he then told the Doctor,  
“ ‘ that his mother had died of the same disorder,  
“ on the eighth day of it,’ and added, ‘ and so  
“ shall I ;’ which accordingly happened ; for on  
“ the eighth day Doctor Pearce came to him, as  
“ he had done on all the preceding days, and  
“ found him beyond all hopes of life and assist-



“ ance of his physicians. He was drowning in-  
“ wardly, and felt himself dying from his feet up-  
“ wards. He retained all his senses to the last:  
“ he received the Holy Communion in company  
“ with his son and Lady Parker, Doctor Pearce  
“ and Mr. Clark, afterwards Sir Thomas and  
“ Master of the Rolls, which three last left him  
“ at eight o’clock, and about ten that night he  
“ asked, if his Physician was gone. Being told  
“ that he was, he replied, ‘and I am going too;  
“ but I will close my eyelids myself,’ which ac-  
“ cordingly he did, and died in a few moments  
“ afterwards, on April 22, 1732, Æt. 64.

“ This was the end of this great and good  
“ man, who, during all the time that Doctor  
“ Pearce had the happiness of knowing him,  
“ seemed to him to live under a constant sense of  
“ religion as a Christian: at his hours of leisure,  
“ reading and studying the holy Scriptures, more  
“ especially after his misfortunes had removed  
“ him from the business and fatigues of his of-  
“ fice as Chancellor.”

But it is time to return to Dr. Pearce. “ When  
“ he was Vicar of St. Martin’s, Lord Sundon was  
“ one of his Parishioners, and one of the Mem-  
“ bers of Parliament for Westminster. These  
“ two circumstances brought them acquainted  
“ together, and that Lord sometimes invited him  
“ to dinner. This produced an acquaintance  
“ likewise



likewise with Lady Sundon, at that time thought to be the great favourite of Queen Caroline, the wife of King George the Second. Doctor Pearce had the good luck to be soon in the good graces of Lady Sundon, and she often mentioned her good opinion of him to the Queen, who, upon that recommendation, had designed him for a Deanery. In the year 1737, Doctor Herring, afterwards Archbishop of Canterbury, was nominated to the See of Bangor, and it was intended he should quit his Deanery of Rochester and hold his Rectory of Blechingley in *commendam* with his Bishopric, and that Doctor Pearce should succeed him in the Deanery. Sir Robert told this to Doctor Hare, then Bishop of Chichester, and he came immediately from Sir Robert to Dr. Pearce's house, in St. Martin's Church-yard, and informed him of what Sir Robert had said, and very kindly expressed his satisfaction in being able to be the bearer of the news. Doctor Pearce was ready to accept it, and accordingly thought that he might depend upon his being promoted to that dignity; but the scene was soon changed, and Doctor Herring obtained leave to hold the Deanery instead of the Rectory, in *commendam*, with the Bishopric of Bangor.

The gracious Queen also honoured him with her conversation at her Drawing-room. One



“ day at that place, in the above-mentioned year,  
“ 1737, she asked him, if he had read the pam-  
“ phlets published by Dr. Stebbing and Mr.  
“ Forster upon the sort of heretics meant by St.  
“ Paul, whom, in Titus iii. 10, 11, he represents  
“ as self-condemned. ‘ Yes, Madam,’ replied  
“ the Doctor, ‘ I have read all the pamphlets  
“ written by them on both sides of the question.’  
“ ‘ Well,’ said the Queen, ‘ which of the two do  
“ you think to be in that right?’ The Doctor re-  
“ plied, ‘ I cannot say, Madam, which of the two  
“ is in the right; but I think that both of them  
“ are in the wrong.’ She smiled and said, ‘ then  
“ what is your opinion of that text?’ ‘ Madam,’  
“ said the Doctor, ‘ it would take up more time  
“ than your Majesty can spare at this Drawing-  
“ room, for me to give my opinion and the rea-  
“ sons of it; but if your Majesty should be  
“ pleased to lay your commands upon me, you  
“ shall know my sentiments of the matter in the  
“ next Sermon which I shall have the honour to  
“ preach before his Majesty.’ ‘ Pray do then,’  
“ said the Queen, and Doctor Pearce accord-  
“ ingly made a Sermon on that text; but the  
“ Queen died in the November following, which  
“ was a month before his turn of preaching came  
“ about.

“ Soon after this discourse with her, and on  
“ one of her Drawing-room days, she inquired of  
“ Doctor



“ Doctor Pearce, how Doctor Lockyer, the  
“ then Dean of Peterborough, did ; for she  
“ had heard, that he was dying. Doctor Pearce  
“ told her, that all his danger was over, and that  
“ he was now upon the recovery. ‘ Well,’ said  
“ she, ‘ if he had died, I can tell you, that his Ma-  
“ jesty intended you to be his successor.’ I  
“ thanked her Majesty, and there was an end of  
“ that conversation. She afterwards, as Doctor  
“ Pearce was well informed, recommended the  
“ Doctor to be thought of by Sir Robert, when-  
“ ever a Deanery should become vacant, which  
“ should be worth his acceptance ; and Sir Ro-  
“ bert remembered her recommendation accord-  
“ ingly, though she was dead before such a va-  
“ cancy happened.

“ In the year 1739, the Deanery of Wells be-  
“ came vacant, and Doctor Pearce, who knew  
“ that Sir Robert had expressed his inclinations to  
“ serve him in such a way, waited upon him one  
“ day at his Levee to put himself in the way, and  
“ in the thoughts of that Minister of State. He  
“ there came up to him, and said, ‘ Doctor  
“ Pearce, what brings you here?’ He might well  
“ say so ; for it was the first time that he had ever  
“ appeared at his Levee. ‘ Sir,’ said the Doctor, ‘ I  
“ come to pay my respects to you.’ ‘ Then,’ said  
“ Sir Robert, ‘ don’t come any more here, for I  
“ will see you at any other time.’ Accordingly  
“ Doctor Pearce went to no more of his Levees ;

“ but



“ but about a fortnight afterwards, he waited upon  
“ him at his house between eight and nine o'clock  
“ in the morning, was admitted to him, and told  
“ him that the Deanery of Wells being vacant, he  
“ hoped for his favour to recommend him to his  
“ Majesty. Sir Robert expressed his good  
“ opinion of him in a kind manner; but added,  
“ ‘ that the Members of Parliament for Wells,  
“ and several others of the town, had been with  
“ with him; that nothing but election-work ran  
“ in their heads, and that they had pressed him  
“ not to give that Deanery, except to one who  
“ would assist them at elections.’ He then  
“ stopped and looked stedfastly at Doctor Pearce,  
“ who replied, ‘ that he must leave it wholly to  
“ him.’ ‘ Well,’ said he, ‘ I will then consider fur-  
“ ther of it.’

“ About this time Mr. Pulteney spoke to Sir  
“ Robert in the House of Commons, where,  
“ though he was then in the height of opposition  
“ to him and his measures, he always sat upon  
“ the same bench, and the very next to him. ‘ Sir  
“ Robert,’ said he, ‘ I have a favour to ask of  
“ you.’ ‘ O my good friend, Pulteney,’ re-  
“ plied Sir Robert, ‘ what favour can you have to  
“ ask of me?’ ‘ It is,’ said Mr. Pulteney, ‘ that  
“ Doctor Pearce may not suffer in his prefer-  
“ ment for being my friend.’ ‘ I promise you,’  
“ said Sir Robert, ‘ that he shall not.’ ‘ Why  
“ then,’ said Mr. Pulteney, ‘ I hope, that you will  
“ give



“ him the Deanery of Wells, which is now va-  
“ cant.’ ‘No,’ replied Sir Robert, ‘I cannot pro-  
“ mise you that for him.’ This generous regard,  
“ on both sides, for Doctor Pearce, did not come  
“ to his knowledge till some years afterwards.

“ The Deanery of Wells was however kept va-  
“ cant five or six months, and, before it was be-  
“ stowed upon any Clergyman, the Deanery of  
“ Winchester became vacant, by the death of  
“ Doctor Nailor ; and almost as soon as it was  
“ known, Sir Robert acquainted Archbishop  
“ Potter, who was on a visit to him at his house,  
“ the next morning, that his Majesty had named  
“ Doctor Pearce for that Deanery. The Arch-  
“ bishop, out of his great good will to Dr. Pearce,  
“ came directly to him in St. Martin’s Church-  
“ yard, and informed him of what Sir Robert had  
“ said to him, and congratulated him upon the  
“ occasion.

“ In the year 1739, Doctor Pearce was ap-  
“ pointed Dean of Winchester, and instituted  
“ into it August the 4th, of that year. Till that  
“ Deanery was disposed of, the Deanery of Wells  
“ was not given away ; and by this means, what-  
“ ever promise Sir Robert had made to the  
“ Queen, he had made it in some degree good, as  
“ Dr. Pearce had the first Deanery bestowed  
“ upon him, the vacancy of which had been filled

“ up



“ up on Sir Robert’s recommendation after her  
“ Majesty’s death.

“ As soon as it was known that Dr. Pearce  
“ was to be the Dean of Winchester, his friend  
“ Mr. Pulteney came to congratulate him on that  
“ occasion ; and among other things which he  
“ then said, one was, ‘ Doctor Pearce, though  
“ you may think that others besides Sir Robert  
“ have contributed to get you this dignity, yet  
“ you may depend upon it, that he is all in all,  
“ and that you owe it entirely to his good will to-  
“ wards you. And therefore as I am now so en-  
“ gaged in opposition to him, it may happen that  
“ some who are of our party, may, if there should  
“ be any opposition for Members of Parliament  
“ at Winchester, prevail upon me to desire you  
“ to act there in assistance of some friend of ours ;  
“ and Sir Robert, at the same time, may ask  
“ your assistance in the election for a friend of his  
“ own against one whom we recommend. I tell  
“ you, therefore, before-hand, that if you comply  
“ with my request rather than with Sir Robert’s,  
“ to whom you are so very much obliged, I shall  
“ have the worse opinion of you.’ Could any  
“ thing be more generous to the Dean, as a friend,  
“ or to Sir Robert, to whom, in other respects, he  
“ was a declared opponent ?

“ In the year 1741, Mr. Pulteney, with those  
“ of



“ of his party, had so far prevailed in the House  
“ of Commons, that Sir Robert frankly declared  
“ to his Majesty, that he could no longer be of  
“ sufficient service to his Majesty in that House,  
“ and therefore desired a dismissal from all his  
“ State employments. In consequence of this a  
“ message was brought to Mr. Pulteney by the  
“ late Duke of Newcastle and the Lord Chancel-  
“ lor Hardwicke from the King, signifying,  
“ ‘ that he was willing to place all Sir Robert’s  
“ employments and powers in his hands ; but  
“ with this condition only, that Sir Robert should  
“ be screened from all future resentments on ac-  
“ count of the share which he had in the public  
“ affairs.’ This condition Mr. Pulteney utterly  
“ rejected, and in two or three days the same  
“ noble persons came to Mr. Pulteney again with  
“ a second message from the King, signifying,  
“ that ‘ the offer made to him, as mentioned be-  
“ fore, should be made good without that condi-  
“ tion.’ He consulted his friends, and by their  
“ advice he accepted of what his Majesty had so  
“ graciously offered to him, declaring at the same  
“ that he was determined to fill no post himself,  
“ but to serve his friends in recommending to his  
“ Majesty such of them as he thought proper to  
“ be placed in the great departments of the admi-  
“ nistration. Only he desired to have the ho-  
“ nour of being one of the Cabinet Council. Ac-  
“ cordingly



“ cordingly Sir Robert resigned all, and some of  
“ Mr. Pulteney’s friends were nominated to the  
“ chief of the great employments in Government,  
“ he himself being contented to be one of the Ca-  
“ binet Council. It is well known how he lost all  
“ his weight as a Minister of State within a few  
“ months.

“ But the Dean of Winchester was from the  
“ beginning of his short Ministry very frequently  
“ with him. Dining with him one day, he met  
“ Colonel Grimes there, who said, when they three  
“ were alone, ‘now, Mr. Pulteney, I hope that  
“ you will make your friend Doctor Pearce a  
“ Bishop.’ ‘Pray, Colonel,’ said the Dean, ‘ask  
“ favours for yourself, I trouble Mr. Pulteney for  
“ none.’ Mr. Pulteney made no answer to the  
“ Colonel; but a Bishopric being soon become  
“ vacant, Mr. Pulteney, as has since been made  
“ known to the Dean, proposed to the Cabinet  
“ Council, that the Dean should be recommended  
“ to his Majesty. To this the Duke of New-  
“ castle objected, saying, ‘that it was already  
“ engaged; but that upon another vacancy, the  
“ Dean should be considered;’ but that consi-  
“ deration did not take place till some years  
“ after.

“ December the 7th, 1774, Dean Pearce was  
“ elected Prolocutor of the Lower House of Con-  
“ vocation for the province of Canterbury; the  
“ Archbishop



“ Archbishop having signified to some of its  
“ Members, that the choice of him would be  
“ agreeable to his Grace. All the while he was  
“ Prolocutor, he attended the House in King  
“ Henry the Seventh’s Chapel every day, to which  
“ it stood prorogued. He always gave previous  
“ notice of the day of meeting in the Daily Ad-  
“ vertiser, and engaged some of his acquaintance  
“ among the Members, who lived in or near town,  
“ to be present there: he read the Latin Litany  
“ as soon as they were met; and while he waited  
“ with them in the Chapel till the Archbishop’s  
“ Schedule came down for proroguing the Convo-  
“ cation to another day, he invited all who were  
“ present, with the two Actuaries, to dine with him  
“ at his house in St. Martin’s Church-yard, which  
“ they generally did. If this method had been  
“ observed by the Prolocutors since, more of the  
“ face of a Convocation would have been seen.

“ In the year 1746, Archbishop Potter being  
“ then alone with Dean Pearce one day at Lam-  
“ beth, said to him, ‘ Mr. Dean, why do not you  
“ to try engage your friend, Lord Bath, to get you  
“ made a Bishop?’ ‘ My Lord,’ said the Dean,  
“ ‘ I am extremely obliged to your Grace for your  
“ good opinion of me, and for your kind intentions  
“ in my favour; but I have never spoken to him  
“ on that subject, nor ever thought of doing so,  
“ though, I believe, that he would do what lies in  
“ his



“ his power; but I will tell your Grace very  
“ frankly, that I have no thoughts of any Bi-  
“ shopric. All that I have in view is this; I am  
“ now Dean of Winchester, and that Deanery is  
“ worth upwards of 600l. a year; my Vicarage  
“ of St. Martin's is about 500l. a-year, and this  
“ last I should be glad of an opportunity of re-  
“ signing, on account of the great trouble and  
“ little leisure which so large a Parish gives me :  
“ but if I should out-live my father, who is up-  
“ wards of eighty years old, I shall come to his  
“ estate, being his eldest son, which will enable  
“ me to resign my Vicarage; and the profits of  
“ the Deanery alone, with my father's estate will  
“ make me quite contented.' The Archbishop  
“ smiled and said, ' Well, if you will not help  
“ yourself, your friends must do it for you.' Ac-  
“ cordingly he spoke to the Earl of Bath, and  
“ they two, as Dean Pearce has heard since,  
“ agreed to try what they could do to make the  
“ Dean of Winchester a Bishop. A Bishopric  
“ becoming vacant soon after, while King George  
“ the Second was at Hanover, his Grace wrote a  
“ Letter to the Secretary of State, who was there  
“ with his Majesty, recommending Dr. Pearce  
“ with four others, as proper persons for his Ma-  
“ jesty to nominate one of them to the vacancy;  
“ but this recommendation had no effect in favour  
“ of any one of them, nor was this application of  
“ the



“ the Archbishop known to Dean Pearce, till after  
“ the death of the Archbishop, who died in 1747,  
“ æt. 74.

“ In 1748, the Bishopric of Bangor became  
“ vacant by the translation of Dr. Hutton from  
“ the See of Bangor to that of York. The Dean  
“ was then at Winchester, and received there a  
“ letter from Mr. Clark, afterwards Sir Thomas  
“ and Master of the Rolls, informing him, that  
“ Lord Chancellor Hardwicke wished to see Dean  
“ Pearce thought of on that occasion, and that  
“ he hoped the Dean would answer Mr. Clarke’s  
“ letter in such a way as when seen, might be ap-  
“ proved of by the Ministry. Dean Pearce an-  
“ swered the letter with acknowledgments of the  
“ favour thought of for him; but assuring Mr.  
“ Clark, who, as he perceived, was to com-  
“ municate the answer to Lord Hardwicke, that  
“ ‘ he had long had no thoughts of desiring a  
“ Bishopric, and that he was fully satisfied with  
“ his situation in the Church; and that as to the  
“ Ministry, he was always used to think as fa-  
“ vourably of them as they could wish him to do,  
“ having never opposed any of the public mea-  
“ sures, nor designing so to do.’ In truth  
“ the Dean had then fixed upon a resolu-  
“ tion to act no otherwise than as he had told the  
“ Archbishop he should do, upon his father’s  
“ death. The Dean received no answer to this  
“ letter written to Mr. Clark, and he thought,  
“ that



“ that there was an end of that matter. About a  
“ fortnight after this, the Dean went up to his  
“ Parish in Westminster; but in his way thither,  
“ lay one night at his father’s house, in Little  
“ Ealing, near Brentford; where the next morn-  
“ ing early, a letter was brought to him from the  
“ Duke of Newcastle by one of his Grace’s ser-  
“ vants, signifying, that his Grace had his Ma-  
“ jesty’s order to make the Dean of Winchester  
“ an offer of the Bishopric of Bangor, and desir-  
“ ing to see him at the Cockpit the next day at  
“ twelve o’clock. The Dean sent by the servant  
“ a proper answer to the letter, promising to at-  
“ tend him at the place and time appointed.  
“ Accordingly he waited upon him, when with  
“ many kind expressions to the Dean, the Duke  
“ signified the gracious offer of his Majesty which  
“ he had the order to make to him. The Dean  
“ asked his Grace whether he might be permitted  
“ to hold his Deanery of Winchester *in com-*  
“ *mendam* with Bangor, to which the answer was,  
“ ‘no;’ but that he might hold the Vicarage of  
“ St. Martin’s with it. The Dean said, ‘that he  
“ was desirous to quit the Living, which was  
“ troublesome to him, and would be more so, as  
“ he was growing in years; but if that could not  
“ be indulged him, he rather chose to continue in  
“ his present situation.’ The Duke used some  
“ arguments to persuade the Dean to accept of  
“ the offer with a *commendam* to hold the Living.  
“ He



“ He could not however prevail with the Dean  
“ any farther, than that he would take three days  
“ time to consider of it. During that time the  
“ Dean had brought his father and Lord Bath to  
“ consent, that he might decline to accept of that  
“ Bishopric without their displeasure; but be-  
“ fore the Dean saw the Duke a second time,  
“ Lord Hardwicke, then Chancellor sent for him,  
“ and desired him to be, without fail, at his house  
“ that evening. He went, and Lord Hardwicke told  
“ him, that he found by the Duke of Newcastle,  
“ that he had made difficulties about accepting  
“ the Bishopric which was so graciously offered  
“ him. The Dean gave his Lordship an account  
“ of all that had passed between the Duke and  
“ him; upon which his Lordship used many ar-  
“ guments with the Dean to induce him to accept  
“ the offer, as intended. Among other things, he  
“ said; ‘ if Clergymen of learning and merit will  
“ not accept of the Bishoprics, how can the Mi-  
“ nisters of State be blamed, if they are forced to  
“ fill them with others less deserving?’ The  
“ Dean was struck with that question, and had  
“ nothing ready in his thoughts to reply to it. He  
“ therefore promised Lord Hardwicke to consent  
“ the next day, when he was to see the Duke of  
“ Newcastle. ‘ Well then,’ said Lord Hard-  
“ wicke, ‘ when you consent, do it with a good  
“ grace.’ The Dean promised to do that too,  
“ and



“ and accordingly he declared to the Duke, the  
“ next day, his ready acceptance of his Majesty’s  
“ offer, with such acknowledgments of the Royal  
“ goodness as are proper on the occasion; and on  
“ February 21, 1748, he was consecrated Bishop  
“ of Bangor. He has since been well informed,  
“ that Lord Bath, upon the first news of Dr. Hut-  
“ ton’s being designed to be removed from  
“ Bangor to York, wrote a letter to the Duke of  
“ Newcastle, reminding him of his promise in  
“ 1741, that Doctor Pearce should be considered  
“ upon another vacancy of a Bishopric, and pres-  
“ sing him to make good his promise now. What  
“ effect, or whether any, that letter had to bring  
“ the event about, can never be known.

“ In the year 1755, the Bishop of Bangor be-  
“ ing with Archbishop Herring at Croydon, and  
“ walking with him in his garden, he said, ‘ my  
“ Lord, you know, that the Bishop of Rochester,  
“ Dr. Wilcocks, is very ill and probably will not  
“ live long: will you accept of his Bishopric and  
“ the Deanery of Westminster, in exchange for  
“ your’s of Bangor?’ The Bishop excused him-  
“ self, and told him plainly, ‘ that his father being  
“ dead, and his estate come to him, he had now  
“ nothing in view, but to beg his Majesty’s leave  
“ to resign the See of Bangor, and to retire to a  
“ private life, in the year 1757; that so long he  
“ was contented to continue in the possession of  
“ the



“ the Bishopric of Bangor ; but that then he de-  
 “ signed to try if he could obtain leave to re-  
 “ sign, and live upon his private fortune.’ The  
 “ Archbishop replied ; ‘ I doubt whether the  
 “ King will grant it, or that it can be done.’ A  
 “ second time, at another visit there, he men-  
 “ tioned the same thing, and a second time the  
 “ Bishop gave much the same answer. But in a  
 “ short time after, upon another visit, when the  
 “ Archbishop mentioned it a third time, he added,  
 “ ‘ my Lord, if you will give me leave to try  
 “ what I can do to procure you this exchange, I  
 “ promise you not to take it amiss of you, if you  
 “ refuse it, though I should obtain the offer for  
 “ you.’ ‘ This is very generous in your Grace,’  
 “ said the Bishop, ‘ and I cannot refuse to con-  
 “ sent to what you propose to do.’

“ Sometime after, in the same year (the Bishop  
 “ of Rochester declining very fast) the Duke of  
 “ Newcastle sent to the Bishop of Bangor, and  
 “ desired to see him the next day. He went to  
 “ him, and the Duke informed him, that he was  
 “ told, that the Chancellorship of Bangor was  
 “ then vacant, and he pressed the Bishop so much  
 “ to bestow it upon whom he had to recommend,  
 “ that the Bishop consented to comply with his  
 “ request.’ ‘ Well, my Lord,’ said the Duke,  
 “ now, I have another favor to ask of you.’  
 “ ‘ Pray, my Lord Duke,’ said the Bishop ;  
 “ what is that ?’ ‘ Why,’ said the Duke, ‘ it  
 VOL. I. D d “ ‘ is,



“ is, that you will accept of the Bishopric of Ro-  
“ chester and Deanery of Westminster in ex-  
“ change for Bangor, in case the present Bishop of  
“ Rochester should die?’ ‘ My Lord,’ said the  
“ Bishop, ‘ if I had thoughts of exchanging my  
“ Bishopric, I should prefer what you mention  
“ before any other dignities.’ ‘ That is not,’ said  
“ the Duke, ‘ an answer to my question : will you  
“ accept them in exchange, if they are offered to  
“ you?’ ‘ Your Grace offers them to me,’ said  
“ the Bishop, ‘ in so generous and friendly a  
“ manner, that I promise you to accept them.’

“ Here the conversation ended, and Doctor  
“ Wilcocks dying in the beginning of the year  
“ 1756, the Bishop of Bangor was promoted to  
“ the Bishopric of Rochester and Deanery of  
“ Westminster very soon after in 1756.

“ October the 25th, in 1760, his Majesty King  
“ George the Second died, and his present Ma-  
“ jesty King George the Third succeeded him :  
“ he had been from a child familiarized to the  
“ conversation of Lord Bath (his father, Frede-  
“ ric Prince of Wales, having always been fond  
“ of that Earl) and at his coming to the Crown  
“ on his grandfather’s decease, he always allowed  
“ the Earl access to him, and was pleased with  
“ his visits, his conferences with him in his closet,  
“ and the advices which he gave to him on cer-  
“ tain occasions, even to the time of the Earl’s  
“ death ; being sensible that no one, though he  
“ was



“ was in no employment under his Majesty, was  
“ me to have been your competitor for the Bi-  
“ better able, or more free from all party bias, to  
“ instruct and direct him what steps to take upon  
“ important occurrences.

“ In the latter end of the year 1761, died Dr.  
“ Sherlock, Bishop of London, and upon his  
“ death, Lord Bath spoke to the Bishop of Ro-  
“ chester, and offered to use his endeavours with  
“ his Majesty for appointing the Bishop of Ro-  
“ chester to succeed him; and many thought,  
“ that he had long had a view to that eminent  
“ See, as he had for seven years before that Pre-  
“ late's death ordained all candidates for holy or-  
“ ders in his diocese, and done other business for  
“ him; who, through age and bodily infirmities,  
“ was wholly disabled to do most parts of his  
“ office in person. The Bishop thanked Lord  
“ Bath for his kind intentions, but told him, that  
“ from the earliest time that he could remember  
“ himself to have considered about Bishoprics, he  
“ had determined never to accept of the Bi-  
“ shopric of London or the Archbishopric of Can-  
“ terbury; and that he begged his Lordship not  
“ to make any application on his behalf for the  
“ vacant See of London. It was soon afterwards  
“ filled by Dr. Hayter, translated to it from Nor-  
“ wich; to whom, when he was one day upon  
“ a visit at the Bishop of Rochester's, the Bishop  
“ said, ‘ I hope, my Lord, that you don't think  
p d 2 “ me



“ me to have been your competitor for the Bi-  
“ shopric of London.’ He replied, ‘ No ; my  
“ Lord Bath has told me, that he offered you his  
“ interest towards getting it, but that you would  
“ not permit him to try it.’ Dr. Hayter died in  
“ 1762, and Dr. Osbaldiston succeeded him ;  
“ but he died too in about a twelvemonth after-  
“ wards ; and then Lord Bath said to the Bishop  
“ of Rochester, ‘ I desire to know whether you  
“ will or not accept of London, if offered to you ?  
“ If you will I believe that I can get it for you.’  
“ What reason he had for believing, he never ex-  
“ plained to the Bishop of Rochester ; but the  
“ Bishop’s reply was this ; ‘ my Lord, I thank  
“ you very heartily for this instance of your kind-  
“ ness ; but I desire you not to apply for my  
“ having it ; because I shall certainly decline to  
“ accept it, and in that case the offer will be  
“ deemed a favour granted to you, though it will  
“ have no effect with me.’

“ In the year 1763, the Bishop of Rochester  
“ being then seventy-three years old, and finding  
“ himself less fit for the business of his station, as  
“ Bishop and Dean, informed his friend Lord  
“ Bath of his intention to resign both, and live in  
“ a retired manner upon his own private fortune.  
“ And after much discourse upon that subject, at  
“ different times, he prevailed upon his Lordship  
“ at last to acquaint his Majesty with his inten-  
“ tion, and to desire, in the Bishop’s name,  
“ the



“ the honour of a private audience from his Ma-  
“ jesty for that purpose. Lord Bath did so, and  
“ his Majesty named a day and hour, when the  
“ Bishop went and was admitted alone into his  
“ closet. He there made known his request to  
“ his Majesty, and acquainted him with the  
“ grounds of it, telling him, that he had no mo-  
“ tive for resigning his Bishopric and Deanery  
“ from dislikes which he had to any thing in the  
“ Church or State; that being of the age before  
“ mentioned, he found the business belonging to  
“ those two stations too much for him, and that  
“ he was afraid, that it would still grow much  
“ more so, as he advanced in years; that he was  
“ desirous to retire for the opportunity of spend-  
“ ing more time in his devotions and studies, and  
“ that he was in the same way of thinking with a  
“ General Officer of the Emperor Charles the  
“ Fifth, who, when he desired a dismissal from  
“ that Monarch’s service, and the Emperor asking  
“ the reason of it, answered, ‘ Sir, every wise  
“ man would, at the latter end of life, wish to  
“ have an interval between the fatigues of busi-  
“ ness and eternity.’ The Bishop then shewed  
“ him in a written paper instances of its having  
“ been done at several times; and concluded  
“ with telling his Majesty, that he did not expect  
“ or desire an immediate answer to his request;  
“ but rather that his Majesty would first consult  
“ some



“ some proper persons among his servants about  
“ the propriety and legality of it. This the King  
“ consented to do, and told the Bishop, that he  
“ would send for him again, when he was come  
“ to a determination. About two months after-  
“ wards he sent for the Bishop and told him, that  
“ he had consulted about it with two of his law-  
“ yers ; that one of them, Lord Mansfield, saw no  
“ objection to the resignation of the Bishopric and  
“ Deanery ; but that the other said, he was doubt-  
“ ful about the practicability of resigning a Bi-  
“ shopric ; but that however the same lawyer,  
“ Lord Northington, soon afterwards had told  
“ him, that upon farther considering the matter,  
“ he thought the request might be complied with.  
“ ‘ Am I then, Sir,’ said the Bishop, ‘ to suppose  
“ that I have your Majesty’s consent?’ ‘ Yes,’  
“ said the King. ‘ May I then Sir,’ said the Bi-  
“ shop, ‘ have the honour of kissing your hand as  
“ a token of your consent?’ Upon that the King  
“ held out his hand, and the Bishop kissed it.

“ So far all went agreeably to the Bishop’s in-  
“ clination. Consent was given, and in such a  
“ manner as is seldom recalled ; it being, as Lord  
“ Bath expressed it, a sort of engagement.

“ But unfortunately for the Bishop, Lord Bath,  
“ as soon as he heard of the King’s consent be-  
“ ing given, requested him to give the Bishopric  
“ and Deanery, which were to be resigned, to  
“ Doctor Newton, then Bishop of Bristol. This  
“ alarmed



“ alarmed the Ministry, who thought, as other  
“ Ministers had done before them, that no digni-  
“ ties in the Church should be obtained from the  
“ Crown ; but through their hands. They there-  
“ fore resolved to oppose the resignation, as the  
“ shortest way of keeping the Bishopric from be-  
“ ing disposed of otherwise than they liked : and  
“ the lawyer, who had been doubtful, and who  
“ soon after had been clear, was employed to in-  
“ form his Majesty that he was then again doubt-  
“ ful, and that the Bishops generally disliked the  
“ design. His Majesty upon this sent again, but  
“ at some distance of time, to the Bishop of Ro-  
“ chester, and at a third audience in his closet  
“ told him, that he must think no more about re-  
“ signing the Bishopric ; but that he would have  
“ all the merit of having done it. The Bishop  
“ replied, ‘ Sir, I am all duty and submission,’  
“ and then withdrew.

“ In the year 1764, Lord Bath, about ten  
“ days before his death, had the last discourse  
“ with the Bishop on this subject, and he seemed  
“ to be much concerned about the Ministerial  
“ usage, which his Majesty, his Lordship, and the  
“ Bishop had met with. That Lord had then a  
“ great cold upon him. The Bishop dined with  
“ him however, and it was the last time that he  
“ saw him ; his cold bringing on a fever, which  
“ soon made him delirious, in which state he lay  
“ till he expired, July the 7th, 1764.

“ N. B.



“ N. B. He was born March the 22d, 1684, as  
“ appears by the Register of St. Martin's Parish.  
“ If it was 1684-5, then he died in the eightieth  
“ year of his age ; but his funeral ring says eighty-  
“ one.

“ Thus died that great and worthy man, Wil-  
“ liam Pulteney Earl of Bath, descended from a  
“ very ancient family (the De Pulteney's, who, I  
“ think, came to England with the Norman Duke,  
“ William). He was by inheritance and prudent  
“ œconomy possessed of a very large estate, out  
“ of which he yearly bestowed, contrary to the  
“ opinion of those who were less acquainted with  
“ him, in charities and benefactions more than a  
“ tenth part of his whole income. He was a firm  
“ friend to the established religion of his country,  
“ and free from all the vices of the age even in  
“ his youth. He constantly attended the public  
“ worship of God, and all the offices of it in his  
“ Parish Church, while his health permitted it ;  
“ and when his great age and infirmities pre-  
“ vented him from so doing, he supplied that de-  
“ fect by daily reading over the Morning Service  
“ of the Church before he came out of his bed-  
“ chamber. That he had quick and lively parts,  
“ a fine head and sound judgment, the many  
“ things, which he published occasionally, suffi-  
“ ciently testify. He had twice, chiefly by his  
“ own



“ own personal weight, overturned the Ministry,  
“ viz. 1741, 1745, though he kept not in power  
“ long at each of those great events, which was  
“ occasioned by his adhering to his resolution of  
“ not filling any place of profit or honour in the  
“ Administration; and by some other means less  
“ creditable to his associates than to himself,  
“ which the writer of this account is well ac-  
“ quainted with. The Bishop of Rochester had  
“ lived near forty years in friendship with him;  
“ and, for a great part of those years, in an inti-  
“ macy with him. In his life time he made him,  
“ among other presents, that of a very fine por-  
“ trait of him, drawn by Mr. Hoare of Bath, and,  
“ at his death, he bequeathed to him an emerald  
“ ring of considerable value, in the following  
“ words: ‘ I bequeath to the Bishop of Rochester  
“ my emerald ring, which I desire him to wear in  
“ memory of a friend who truly esteemed him.”

This ring was bequeathed by Bishop Pearce, with the same affection, and in the very same words, to Doctor John Thomas, who, on his resignation, succeeded him in the Deanery; and, at his death, according to his most earnest wish, in the Bishoprick.

“ In the year 1768, the Bishop of Rochester,  
“ having first obtained his Majesty’s consent, re-  
“ signed his Deanery of Westminster upon Mid-  
“ summer.



“ summer-day, which he had held for twelve  
“ years, and which was nearly double in point of  
“ income to his Bishopric, which he was obliged  
“ to retain. As Dean of that Church, he had  
“ installed twelve Knights of the Bath in 1761 :  
“ he had the honour of assisting in the ceremonies  
“ of crowning his present Majesty, and the me-  
“ lancholy office of performing the Funeral Ser-  
“ vice over King George the Second, and six others  
“ of the Royal Family. He had always given more  
“ attention to the interests of that Society, where  
“ he was the Dean, than to his own ; and when  
“ he quitted it, which was without any conditions  
“ attending it, he was succeeded in the Deanery  
“ by Dr. Thomas, who had been for many years  
“ his Sub-Dean there, and whom he favoured no  
“ farther towards his getting it, than by acquaint-  
“ ing him some months before with his intention  
“ of resigning it.”

Thus far the course of his public and visible life has been related by himself, and of a man arrived at his seventy-eighth year much cannot remain to be told. Being disengaged from his Deanery he seemed to consider himself as freed from half his burthen, and with such vigour as time had left him, and such alacrity as religious hope continued to supply, he prosecuted his episcopal functions and private studies.

In



In 1773, on the 23d of October, in her seventieth year, died his wife, with whom he had lived in great concord fifty-one years. The children they had died very young, and her departure made a void in his life, which it was not possible to supply. About a fortnight after her funeral he came down into his hall, and lamented his loss in proper expressions of sorrow and respect, he spoke of her again in the evening, and from that time mentioned her no more in his family.

A separation suffered at eighty-three is not likely to be long felt. The Bishop, in the same year, by too much diligence in his office, exhausted his strength beyond recovery. Having confirmed at Greenwich (October 1), seven hundred persons, he found himself next day unable to speak, and never regained his former readiness of utterance. He languished from that time, his animal strength gradually deserted him, his paralytic complaint increased, and his power of swallowing was almost lost. Being asked by one of his family, who constantly attended him, how he could live with so little nutriment, "I live," said he, "upon the recollection of an innocent and well spent life, which is my only sustenance." After some months of lingering decay, he died at Little Ealing, the 29th of June, 1774, in his eighty-fourth year, and was buried by his wife in the  
" Church



Church of Bromley, in Kent, where a monument is erected to his memory, with the following epitaph written by himself :

“ In the South aisle lieth the body of Zachary  
“ Pearce, D. D. who was made Rector of St.  
“ Bartholomew's behind the Royal Exchange,  
“ London, March 10, 1719-20; Vicar of St. Mar-  
“ tin's in the Fields, Westminster, January 10,  
“ 1723-4; Dean of Winchester, August 4, 1739;  
“ Prolocutor of the Lower House of Convocation,  
“ December 7, 1744; Bishop of Bangor, Fe-  
“ bruary 21, 1747-8; Dean of Westminster, May  
“ 4, 1756, and Bishop of Rochester, June 4,  
“ 1756. He resigned the Deanery of West-  
“ minster June 24, 1768; and died in a comfort-  
“ able hope of (what was the chief aim of all his  
“ labours upon earth) the being promoted to a  
“ happier place in Heaven.

“ He was born September 8, 1690, and died  
“ June 29, aged 84, 1774.”

A Cenotaph



A Cenotaph likewise has been erected, on the South side, in Westminster Abbey, with the following Inscription :

M. S.

Viri admodum Reverendi

Zachariæ Pearce, S. T. P.

Episcopi Roffensis, hujusque Ecclesiæ Collegiatae,

Nec non Honoratissimi Ordinis de Balneo,

Decani.

Pueritiâ, in Scholâ Westmonasteriensi, benè actâ,

Uberiorem Scientiæ Fructum

Apud Cantabrigiensi collegit.

Quantus indè et Criticus prodiit, et Theologus,

Testantur Scripta ipsius jamdudum Edita,

Testabuntur et mox edenda.

Secessûs, tandem, ac Otij impensè cupidus ;

Quò Sacris Literis elucidandis vacaret,

Decanatum hunc abdicavit ;

Episcopatum, insuper, modò Licuisset,

Abdicaturus.

Absolute, demum, Quod præcipuè in Votis erat,

In Sacrosancta Evangelia, et Acta Apostolorum,

Limatissimo Commentario,

A Laboribus requievit,

xxix Junij A.D. MDCCLXXIV .Ætat. LXXXIV.

W. Tyler, Sculpsit.

Having no children, he naturally made his brother, William Pearce, Esq. his Heir and Executor.

He



He bequeathed his Library to the Dean and Chapter of Westminster, except such books as they had already. His manuscripts, with the books which should be left, he gave to his Chaplain the Reverend John Derby.

He left, by his will, several legacies to private persons and to public charities; but his principal legacy claims particular mention. There is at Bromley in Kent, where the Bishops of Rochester have their Palace, a College founded by Bishop Warner in 1666, for Twenty Widows of Clergymen insufficiently provided for; they are chosen, first, from the Diocese of Rochester, and, next to them, the widows of incumbents in the Deanery of Shoreham, which is within the peculiar jurisdiction of the Archbishop of Canterbury, are always to have the preference in every election. The fabric is neat, the apartments are commodious, and the condition of the inhabitants such as infers no degradation of civil rank. The revenue assigned by the founder was in his time perhaps not only competent but liberal; yet, by the alterations which the last century has produced in the modes of life and the system of expence, what was then ample is now become scanty, and Bishop Pearce left five thousand pounds not to increase the number, but to advance the happiness of the society, by such an augmentation of revenue, as might rescue them from penury. In this charity  
there



there is no ostentation ; his benefaction scarcely continues his name, but sinks silently into the ancient fund, and those who shall enjoy the plenty which it restores, will, in a few years, hardly know to whom they owe it.

It may likewise be observed, that finding the Records of the Diocese of Rochester less commodiously, and perhaps less safely kept for want of a proper Repository ; he, in 1768, built a Registry in that city at his own expence. This was done at a time of life, at which many men survive their public spirit, but it did not appear from his conduct, that age had at all weakened his natural and constant benevolence.

Such was the end of a man, who, in every part of his life, distinguished himself by the virtues proper to his station. The diligence of his early studies appeared by its effects ; he was first known to the public by philological learning, which he continued to cultivate in his advanced age. Cicero de Oratore was published by him when he was Bachelor of Arts, and Cicero de Officiis when he was Dean of Winchester. The edition of Cicero undertaken by Olivet produced a correspondence between him and Dr. Pearce, in which Olivet expresses in terms of great respect his esteem of his learning, and his confidence in his criticism. One of his letters has been already inserted,



serted, and it may be proper to add a passage from his Preface.

“ Zacharias Pearcius, angulus: qui tres de  
 “ Oratore libros emendavit, notisque illustravit  
 “ anno MDCCXVI. Hic verò laude dignissimus,  
 “ quòd facere cum bonis temperantibusque criticis  
 “ maluit, quàm cum iis, qui Tullium Cantabrigiæ  
 “ tum decorare voluerunt. Quamvis enim Bent-  
 “ leium suum laudibus videatur ad cœlum, extollere,  
 “ non imitatur tamen, neque unquam verecundiæ  
 “ fines transit: homo excellentis ut ingenii, sic  
 “ judicii, et à quo non nisi magna expectes.”

He did not confine his attention to the learned languages: he was particularly studious of Milton's Poetry, and when Dr. Bentley published his *Imaginary Emendations of the Paradise Lost*, wrote in opposition to them a full *Vindication of the established Text*. The book was published in octavo, 1733—it is now become scarce; but many, both of the conjectures and refutations, are preserved, in the correct and very elegant edition of his learned and much esteemed friend, Dr. Newton.

In his domestic life he was quiet and placid, not difficult to be pleased, nor inclined to harass his attendants or inferiors by peevishness or caprice. This calmness of mind appeared in his whole manner and deportment. His stature was tall,  
 his



his appearance venerable, and his countenance expressive of benevolence.

In his Parochial Cure he was punctually diligent, and very seldom omitted to preach. But his Sermons had not all the effect which he desired, for his voice was low and feeble, and could not reach the whole of a numerous Congregation. Those whom it did reach were both pleased and edified with the good sense and sound doctrine which he never failed to deliver.

He published nine occasional Sermons and one against Self-murder, and a *Concio ad Clerum*; and though he was far from being inclined to controversy, he was, notwithstanding, provoked to engage at one time with a violent, and at another with an artful and designing adversary.

In 1727 and 1728 appeared the infamous Pamphlet of Woolston, in which, says Dr. Pearce, he treated the miracles without regard to truth and even the appearance of it, either in his criticisms, or his reasonings, or his quotations. Against this writer, of whom charity must hope, that his malignity was inflamed by madness, Dr. Pearce stood forth in defence of our holy religion. His performance has been often reprinted, and he was placed amongst the highest of those Divines, by whose labours Woolston's book was so evidently confuted, that infidelity itself seems now ashamed of it.



In 1731 he had a short contest with Dr. Middleton. A Treatise called Scripture Vindicated had been written by Dr. Waterland, a man with whose merit the Church of England is well acquainted. This performance was censured by Dr. Middleton in a Letter to Dr. Waterland, whom he names for the sake of offending him; though he had not put his name to Scripture Vindicated, and though Middleton did not put his own name to the Letter.

This Letter falling under the eye of Dr. Pearce, was examined by him with critical care, and found to abound with many falsehoods both in the quotations and historical facts, so many as to extort this severe reprehension: “ the reader will judge  
“ how inconsistent such a proceeding is in one,  
“ who declares, as you do, page 46, that ‘ it is the  
“ business and study of your life in every inquiry,  
“ whether civil, natural, or religious, to search for  
“ and embrace the truth; or, where that is not  
“ certainly to be had, what comes the next to it,  
“ probability.’ If this be true, you have the bu-  
“ siness of your life to go over again; for I hope  
“ to convince you, that you have hardly made one  
“ original quotation of an author in his true  
“ sense, very often in the sense most opposite to  
“ his true one; and have represented not only  
“ passages but facts too in so wrong a light, that  
“ whatever



“ whatever you searched for, it is plain you have  
“ missed of truth.”

Against this charge Dr. Middleton made a defence, by which Dr. Pearce was so little satisfied or discouraged, that in his reply he writes with that confidence of victory which truth and justice naturally assume. “ The reply, which I formerly  
“ made to your Letter, charged it with containing  
“ ‘ many falsehoods both in the quotations and  
“ historical facts, by which you endeavoured to  
“ weaken the authority of Moses.’ To prove this  
“ charge I produced fifteen quotations and two  
“ historical facts as falsely reported by you : to  
“ each of these you have answered distinctly, denying the accusation to be well grounded in any  
“ instance, except one, to which you have pleaded  
“ guilty. But I insist, Sir, upon it, that there is  
“ nothing rashly advanced against you in my  
“ reply to your Letter ; and if in the following  
“ sheets I do not clearly shew, that, notwithstanding all the skill of your defence, every single instance of falsehood charged upon you is made  
“ good ; if I do not shew that the new quotations,  
“ which you have produced in the course of your  
“ defence, are commonly of the same stamp with  
“ the former ; if I do not shew that you generally  
“ misrepresent the very words of my reply, and  
“ then form an answer to what I never said or  
“ intended ; I am content to pass for as low a



“ creature in learning and reasoning, as you, in  
“ aid of your arguments, have all along endeavoured to represent me !”

When he was advanced to the honours of episcopacy, he did not consider himself as placed in a state, that allowed him any remission from the labours of his Ministry. He was not hindered by the distance of Bangor from annually resorting to that Diocese (one year only excepted), and discharging his Episcopal duties there, to 1753; after which, having suffered greatly from the fatigue of his last journey, he was advised, by his Physician and Friend, the eminent and learned Dr. Heberden, and prevailed upon not to attempt another.

When he accepted the Bishopric of Bangor, he established in himself a resolution of conferring Welch Preferments or Benefices only on Welchmen; to this resolution he adhered in defiance of influence or importunity. He twice gave away the Deanery, and bestowed many Benefices; but always chose for his patronage the natives of the country, whatever might be the murmurs of his relations, or the disappointment of his Chaplains.

The Diocese of Rochester, which he obtained about nine years afterwards, conjoined, as has been for some time usual, with the Deanery of Westminster, afforded him a course of duty more commodious. He divided his time between his public offices and his solitary studies. He preached at



at Bromley or Ealing, as he was at either place ; and by many years labour in the Explication of the New Testament, produced the Commentary, &c. here offered to the public, which he bequeathed to the care of the Editor in the following words :

“ I give and bequeath to the Rev. John Derby  
“ my right to the copies of what I have caused to  
“ be printed, that of Longinus excepted, the copy  
“ of which I sold to Mr. Tonson ; and also all  
“ my manuscript sermons, and all my other ma-  
“ nuscripts in loose papers, or in bound books,  
“ particularly what I have drawn up on St. Paul’s  
“ First Epistle to the Corinthians, and caused to  
“ be printed many years ago, though it was never  
“ yet published, and what I have been for many  
“ years past preparing upon the four Gospels and  
“ the Acts of the Apostles, both which works I  
“ intend to publish, if it shall please God to give  
“ me life and health to perform the same : but, if  
“ not, I recommend the care and printing of both  
“ those works to the said J. Derby. And my  
“ will is, that what I have prepared with regard to  
“ both of them be delivered to him for the print-  
“ ing of them, if thought proper, he advising with  
“ and consulting on that head the said Dr. Tho-  
“ mas, Dean of Westminster, and having in what  
“ he shall do therein a strict regard to my reputa-  
“ tion and to the interest of our holy religion.

The



The Translation and Paraphrase on the First Epistle to the Corinthians, is part of a work originally intended to have been performed by the joint labour of learned men, who were used to meet weekly at the house of Dr. Pearce, when he was Vicar of St. Martin's. The conversation was commonly on sacred and learned subjects. One evening Dr. Pearce proposed, that each should undertake for himself to explain and illustrate one of St. Paul's Epistles. Being pressed to choose his own part, he selected the First Epistle to the Corinthians, and was (as far as we know) the only person who proceeded to execute the intended plan.

In the administration of his Episcopal Charge, I know not that he raised more than one complaint against him. The Rectory of Stone, a Living of very considerable value fell to his disposal, and he conferred it on the Reverend Thomas Heathcote, a young man indeed, but of sufficient qualifications, and a most amiable character, and Great Grandson of his Patron, Thomas Earl of Macclesfield, whose favours, conferred forty years before, his gratitude did not suffer him to forget. This appointment however gave so much offence to one, named by himself *Clericus Roffensis*, who seemed to think the rights of seniority violated, that he wrote against his Diocesan, a Pamphlet filled with the acrimony



mony of disappointment; but which must conduce more to raise the character of the man attacked, than many panegyrics; because it shews, that he who desired to say evil, had at last nothing to say.

No part of Doctor Pearce's life gave occasion to so much disquisition and conjecture as his desire of resigning his preferments, which in opposition to almost all opinions, secular and clerical, he urged with great vehemence, and enforced with much importunity. A wish for degradation and diminution is a passion of which so few examples are found, that it was perhaps at first hardly thought serious, and afterwards hardly thought sane and sober. It was to act against the common course of human practice, to contend for the loss of things, which all the rest of the world is contending to gain.

Of a resolution so uncommon, curiosity was naturally diligent to enquire the motive. As it could not be founded in avarice, it was sought in vanity, and Doctor Pearce was suspected of aspiring to the antiquated praise of contempt of wealth, and desire of retirement. Of this wish, how much he obtained, and how much was refused him, with the reasons which he supposed to produce the refusal, he has already related. The heart cannot be completely known; but the nearest approach which can be made is by opportunities



tunities of examining the thoughts when they operate in secret, without the influence of auditors and beholders. That the intended resignation proceeded from the causes publickly alledged, a desire of dismissal from public cares, and of opportunity for more continued study, there is in one of his miscellaneous Manuscripts a testimony not easily refuted. In a short Poem, which can be supposed to be only a Soliloquy, nothing more than his own thoughts, written down for his own gratification, he expresses his content in vacating his Deanery. The verses perhaps will gain no great applause, having not been written for the inspection of Longinus; but they afford a pleasing image of a learned Bishop at seventy-eight, looking back to his juvenile amusements, and, now and then, entertaining himself with poetical composition. He seems indeed never to have lost his love of Poetry, for he has left many short compositions both in Latin and English verse.

### THE WISH, 1768,

WHEN I RESIGNED THE DEANERY OF WESTMINSTER.

From all Decanal cares at last set free,  
(O could that freedom still more perfect be)  
My sun's meridian hour, long past and gone;  
Dim night, unfit for work, comes hast'ning on;  
In life's late ev'ning, thro' a length of day,  
I find me gently tending to decay:

How



How shall I then my fated exit make?  
 How best secure my great eternal stake?  
 This my prime wish, to see thy glorious face,  
 O gracious God, in some more happy place;  
 Till then, to spend my short remains of time  
 In thoughts, which raise the soul to truths sublime;  
 To live with innocence, with peace and love,  
 As do those saints who dwell in bliss above:  
 By prayers, the wings which faith to reason lends,  
 O *now* my soul to Heav'n's high throne ascends:  
 While here on earth, thus on my bended knee,  
 O Power divine, I supplicate to thee;  
 May I meet Death, when his approach is made,  
 Not fond of life, nor of his dart afraid;  
 Feel that my gain, which I esteem'd a loss:  
 Heav'n is the gold refin'd, earth but the dross.

After this imperfect release from publick duties, he lived and laboured six years, and then passed to that state where no virtue is unrewarded.

## A CATALOGUE OF DOCTOR PEARCE'S WORKS.

### My SERMONS printed.

In 1723. A thanksgiving Sermon for Preservation from the Plague; preached before the Lord Mayor and Aldermen, April 25, 1723.

1724. A farewell Sermon; preached at quitting the Rectory of St. Bartholomew's, Jan. 26, 1723-4.

1727. A Sermon; preached at the Consecration



cration of St. Martin's Church, Westminster, Oct. 20, 1726.

1730. A Sermon on the Propagation of the Gospel; at Bow Church, on Friday, Feb. 20, 1729-30.

1734. A Sermon on Self-murder.

1735. A Sermon on the Subject of the Charity-schools; preached at St. Sepulchre's, April 17, 1735.

1741. *Concio ad Synodum Cleri in Provinciâ Cant. habita*, 2 edit. Dec. 2, 1741.

1743. A Spittal Sermon, at St. Bride's, on Tuesday, in Easter Week, 1743.

1749. A Sermon before the Lords, in Westminster Abbey, Jan. 30, 1748-9.

1760. A Fast Sermon before the Lords, in Westminster Abbey, on Friday, March 14, 1760.

1760. A Jubilee Sermon, preached in ditto, on Tuesday, June 3, 1760.

Zachary Pearce wrote the No. 572. in the 8th vol. of the *Spectator*, upon *Quacks*.

And the No. 633. in the same volume, upon *Eloquence*.

And the letter signed *Ned Mum*, being in No. 121. in the 2d vol. of the *Guardian*.

#### CICERO DE ORATORE.

Doctor Pearce's First Edition of it was in 1716,

Second in - - - - 1732,

Third in - - - - 1746,

Fourth in - - - - 1771.

LON-



## LONGINUS DE SUBLIMITATE:

|                          |           |       |
|--------------------------|-----------|-------|
| His First Edition was in | - - - - - | 1724, |
| Second in                | - - - - - | 1732, |
| Third (at Amst.) in      | - - - - - | 1733, |
| Fourth in                | - - - - - | 1752, |
| Fifth in                 | - - - - - | 1762, |
| Sixth in                 | - - - - - | 1773. |

## CICERO DE OFFICIIS.

|                                                                                                                             |                |       |
|-----------------------------------------------------------------------------------------------------------------------------|----------------|-------|
| His First Edition was in                                                                                                    | - - - - -      | 1745, |
| Second in                                                                                                                   | - - - - -      | 1761. |
| An Account of Trinity College in Cambridge, Pamph.                                                                          | - - - - -      | 1720, |
| Epistolæ Duæ                                                                                                                | - - - - -      | 1721, |
| A Letter to the Clergy of the Church of England; on Occasion of the Bishop of Rochester's Commitment to the Tower, 2d edit. | - - - - -      | 1722, |
| The same in French.                                                                                                         |                |       |
| Miracles of Jesus vindicated in                                                                                             | 1727 and 1728, |       |
| A Review of the Text of Milton                                                                                              | - -            | 1733, |
| Two Letters against Dr. Middleton,                                                                                          |                |       |
| 3d edit.                                                                                                                    | - - - - -      | 1752. |

*The following Letter, though it contains nothing theological or connected with the contents of this Volume, is yet inserted as it may gratify the curiosity of mankind, by some account of the great Newton; and as it reflects some honour on*  
*Doctor*



*Doctor Pearce, by shewing that his friendship was valued, and his conversation sought, by the first man of his age and country.*

AN ACCOUNT of what related to the publishing of Sir Isaac Newton's CHRONOLOGY OF ANCIENT KINGDOMS, 1728. In a Letter from the Right Rev. Zachary Pearce, Bishop of Rochester, (then Bangor.) Written in 1754, to the Rev. Dr. Hunt, Hebrew Professor, at Oxford.

In the Philosophical Transactions, vol. xlviii. part i. page 19, it is said by the ingenious and learned Mr. Costard, "that Treatise (meaning " the Treatise above-mentioned) never had the " finishing hand of its great author, and it is " well known now in what manner it came " abroad.

This occasioned the Bishop of Bangor (now Bishop of Rochester) in 1754, to write a Letter to the Reverend and Eminent Dr. Hunt, Hebrew Professor of Oxford and Canon of Christ Church; whom the Bishop knew to be acquainted with Mr. Costard; desiring him to ask as a favour, that that Reverend Gentleman would inform the Bishop of the particulars, to which the above written words had a reference.

In answer to the Bishop's Letter, Dr. Hunt, by one dated August 1, 1754, gave the following account:

I DID

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I DID not see Mr. Costard till the day before yesterday. He says, “ the reason, why he imagined, that Sir Isaac Newton’s Chronology had never received the finishing hand of its author, was, because he had been credibly informed, that, after Sir Isaac’s death, fifteen copies of that work were found in his hand-writing; of no one of which it could be affirmed that it was so perfect, as not to have received further corrections and improvements, if Sir Isaac himself had lived to have published it. And, as to the manner of its coming abroad, he has been informed, that it was thus : the late Queen had prevailed upon Sir Isaac, a little before his death, to let her have a sight of a Copy of it. This Copy her Majesty happened to lend to the French Ambassador, who then resided here, and who privately employed a great number of hands, and in one night’s time got it transcribed ; and so sent it into his own country, where it was immediately translated into French, and animadverted on by Souciet. This alarmed Sir Isaac’s Executors, and put them on printing an authentic Edition of it here : who might otherwise perhaps (for this Mr. Costard’s stricture should seem to intimate) never have thought of publishing it at all.” Thus far Mr. Costard. “ I went, added Dr. Hunt, soon after Sir Isaac’s death into Lord Macclesfield’s family, where I heard much talk  
“ about



“ about that great man : and I think, I remem-  
 “ ber something of both the circumstances, which  
 “ Mr. Costard mentions ; I am sure I saw  
 “ Souciet’s Book soon after it was printed.”

Upon the Receipt of this Letter from the Professor Dr. Hunt, the Bishop wrote the following Letter to him, dated August 10, 1754.

I AM able to give a very different and a much truer Account of this matter, which is as follows :

In the year 1725, and about five months before Sir Isaac died, I had the honour of a visit from him at my house in St. Martin’s Church-yard, to which he walked, at his great age, from his house near Leicester-fields.

He staid with me near two hours, and our conversation chiefly turned upon his *Chronology of Ancient Kingdoms*, and upon the fate which his *Short Chronicle* had met with. Among other things he said, “ that the late Queen, when  
 “ Princess of Wales, had about the year 1720,  
 “ (if I remember the year aright) sent to him,  
 “ and desired him to let her see what he had  
 “ written upon Chronology ; and that, to oblige  
 “ the Princess, he had drawn up his *Short Chro-*  
 “ *nicle*, as thinking it in that shape the properest  
 “ for her Perusal ; that he sent it to Her, and that  
 “ She, after some time, lent it to the Abbé Conti,  
 a Venetian gentleman of distinction, then in Eng-  
 land, and frequenting her court ; that the Abbé,  
 \* “ without



“ without the Princess’s consent (as he believed)  
“ took a Copy of it; and that some time after,  
“ when he was in France, to which he went from  
“ England, a Translation of it in French was  
“ published at Paris, without Sir Isaac’s appro-  
“ bation or knowledge.”

The Princess favoured other persons likewise with a sight of this *Short Chronicle*, who with, or perhaps without, Her leave, took Copies of it; for I had one, at the time of this visit, taken by me from another in the possession of the late earl of Macclesfield, then Lord Chancellor.

Sir Isaac, at the same visit, informed me,  
“ that he had spent thirty years at intervals in  
“ reading over all the Authors, or parts of  
“ Authors, which could furnish him with any  
“ Materials for forming a just Account of the  
“ Ancient Chronology; that he had in his Read-  
“ ing made Collections from those Authors, and  
“ had, at the end of thirty years, laid together  
“ all his Materials, and composed from thence  
“ his *Chronology of Ancient Kingdoms*; and  
“ that he had written it over several times (it  
“ appeared afterwards, I think, sixteen times)  
“ making few alterations in it, but what were for  
“ the sake of shortening it (as I gathered from  
“ his discourse) and leaving out in every latter  
“ Copy some of the authorities and references,  
“ upon which he had grounded his opinions.”

It is a pity, that he took so much of the same  
method



method in his Chronology which he took in his *Principia*, &c. concealing his proofs, and leaving it to the sagacity of others to discover them. For want of these, in some instances, what he says on Chronology does not sufficiently appear at present to rest upon any thing but his assertions: and the want of these was thought so great by the editors (Martin Folkes, Esq. and Dr. Pellet) that they or one of them, as I have been informed, did in some places put References to Authors in the margin of the Work; which are printed now as Sir Isaac's References, though not his, and not perhaps always referring to the very same places, upon which he founded his assertions. I mention this the rather because two or three of the places referred to in the margin of his Work have been thought, by good Judges, not to speak fully to the point for which they are brought, and therefore Sir Isaac's credit in this particular has suffered with some persons: but proofs he may have had, which he chose to conceal, though what now stands in the Margin in those few places may have come from another hand, and may not amount to a full proof, as it pretends to do. In the same Conversation I took the liberty of desiring, that he would think of publishing his *Chronology of Ancient Kingdoms* in his life time; representing to him, that what had been published in France, had not done justice



tice to him, as being at best a Translation of what is an epitome only of his work, and was never designed for the press; and that there was the greater necessity (as I thought) of his publishing it, as it was unattended with any part of his proofs, and as the Translator had sometimes mistaken his meaning. He was pleased to hear me with attention, and said, “ that at his time of  
“ life it was too late to enter into a controversy,  
“ which might perhaps arise from his publishing  
“ his thoughts on Ancient Chronology, as they  
“ differed so much from the common opinion;  
“ and that he had often met with ill usage from  
“ some of the learned abroad (one or two in-  
“ stances of which, though they never appeared  
“ to the world, he then mentioned to me) and  
“ that he did not care to give them any further  
“ handle for repeating the same ill usage  
“ again.”

Notwithstanding this I continued to press his publishing what he had prepared, and I ventured to advise him to give to the reader, in a short Preface to the Work, an account (the same with what he had given to me, and which I before mentioned) of the steps taken by him in the composing it; and to add, that this appeared to him to be the truth, after all his time and labour spent upon Ancient Chronology; and that he now left his



judgment upon the whole to the reader, being determined not to enter into controversy with any man about any of the particulars of it, at his time of life, when he was so far advanced in years.

To this advice he gave no positive answer: but upon his return home he told Mr. Conduit, who had married his niece, and was then at his house, "that I had been persuading him to publish his Chronology, and that he believed he should do it." Of this Mr. Conduit informed me soon after, and I found it true in what follows.

A few days before he died, I made him a visit at Kensington, where he was then for his health, and where I found Mr. Innys the bookseller with him: he withdrew as soon as I came in, and went away; and I mention this, only for confirming my account by one circumstance, which I shall mention before I conclude.

I dined with Sir Isaac on that day, and we were alone all the time of my stay with him: I found him writing over his *Chronology of Ancient Kingdoms*, without the help of spectacles, at the greatest distance of the room from the windows, and with a parcel of books on the table casting a shade upon his paper. Seeing this, on my entering the room, I said to him, "Sir, you seem



“ to be writing in a place where you cannot so  
“ well see.” His answer was, “ A little light  
“ serves me.” He then told me, “ that he was pre-  
“ paring his Chronology for the press, and that he  
“ had written the greatest part of it over again for  
“ that purpose.” He read to me two or three  
sheets of what he had written, (about the middle, I  
think, of the work) on occasion of some points  
in Chronology, which had been mentioned in our  
conversation. I believe, that he continued read-  
ing to me, and talking about what he had read,  
for near an hour, before the dinner was brought  
up. And one particular I well remember, *viz.*  
that, speaking of some fact, he could not recol-  
lect the name of the King, in whose reign it had  
happened (and therefore he complained of his me-  
mory’s beginning to fail him;) but he added im-  
mediately, that it was in such a year of such an  
Olympiad, naming them both very exactly. A  
circumstance which I thought very observable, as  
the ready mention of such chronological dates  
seemed to me a greater proof of his memory’s  
not failing him, than the naming of the King  
would have been.

Agreeably to this account of mine, as to Sir  
Isaac’s intention of publishing his Treatise on the  
*Chronology of Ancient Kingdoms*, the Advertise-  
ment prefixed to the first edition of it in 1728,



says, “ that he lately revised it, and was actually  
“ preparing it for the press at the time of his  
“ death; that the *Short Chronicle* was never in-  
“ tended to be published by him, and therefore  
“ was not so lately corrected by him; and that  
“ the sixth chapter (of the *Chronology*) was not  
“ copied out with the other five, which makes it  
“ doubtful, whether he intended to print it; but  
“ that being found among his papers, ande vi-  
“ dently appearing to be a continuation of the  
“ same work, and, (as such) abridged in the  
“ *Short Chronicle*, it was thought proper to be  
“ added.”

This is the account given by the publishers, and it agrees with mine, as far as it goes: if this then be the true account, it appears, that the five first chapters of the *Chronology of Ancient Kingdoms* had the finishing hand of the great author: and it is most probable, that his death only prevented his writing over the sixth chapter, and adding it to the others. It appears likewise, that Sir Isaac intended his *Chronology of Ancient Kingdoms* for the press, and that the executors did not take an alarm from any thing which passed in France, and thereupon cause an authentic edition of it to be printed here. What was printed abroad, was only a Translation of the *Short Chronicle*: the

Chro-



*Chronology of Ancient Kingdoms* was never, I believe, out of Sir Isaac's hands till the day of his death.

Mr. Innys I saw, (as I said before) at Sir Isaac's a few days before his death: and after his death Mr. Innys came to me, and told me, that, before I came in, Sir Isaac had been talking to him about his design of printing his *Chronology*, and had promised him, that he should have the printing of it; but that upon his application to the executors, they seemed to have no regard to what he said about such a promise, because nothing appeared for it, but his own word only. He desired therefore to know from me, whether Sir Isaac, while I was with him, had said any thing about his intention, that he should have the printing it. But as Sir Isaac had said nothing to me on that head, I could not give him the satisfaction which he wanted; though, I believe, from Mr. Innys's discourse, that Sir Isaac had talked to him about his intention to print it, and probably had given him hopes, that he should be the printer, as he then printed all the *Philosophical Transactions* for the Royal Society, of which Sir Isaac was President.

This, to the best of my remembrance, is the truth; and I remember the particulars the better  
for



for my having frequently in conversation mentioned them to my acquaintance.

I am, Reverend SIR, &c.

August 10th, 1754.

Z<sup>y</sup>. BANGOR.

N. B. Sir Isaac died March 20th, 1726, in the 85th year of his age, as appears by a mourning ring given to me at his funeral which I attended.

THE END OF VOL. I.







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